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The Catholic Educational Review

MARCH, 1945

AMERICAN EDUCATION UNDER FIRE

The book carrying the title of this article (by V. T. Thayer, Harper and Brothers, New York, 1944, \$2.50) was written by the Educational Director of the Ethical Culture Schools and formerly Chairman of the Commission on the Secondary School Curriculum of the Progressive Education Association. The double bias of those two positions appears consistently throughout its 188 pages. The first bias of the Ethical Culture group is of most concern to Catholics concerned with either the theory or practice of education. This bias definitely takes the position that a good job can be done in the schools in character development and in teaching morality without any dogmatic basis of religious truth. Use is constantly made of such expressions as "man does not live unto himself alone" (p. 42) without any recognition of the fact that the doctrine basic to this interpretation of our relations with fellowmen is part and parcel of the Christian inheritance brought to us by Christ Himself with a Commission to His Church to carry it to all men.

After his statement of faith in Chapter III, "A Free Man's Faith," of which the only basis seems to be an extreme sentimentality without any rational grounds for belief, the author proceeds to give a severe criticism of two opposed educational positions, only one of which we can now say is current. This is the position of the Hutchins-Adler group, with special attention to the one institution, St. John's College, Annapolis, Maryland, where the curriculum of "the great books" is now in operation. The author accuses Mortimer Adler of

constructing a philosophical foundation for the return of religious and philosophical absolutism not only in education but

also in the affairs of the state; a philosophical grounding of what he insists is democracy, although others will detect a closer resemblance to authoritarianism.

What does he mean by "authoritarianism?" Is this the doctrine of the Declaration of Independence definitely stated in those ten famous words: "All men are endowed by their Creator with unalienable Rights." If man is not endowed by his Creator with these rights, where do they come from? From the State? Then the State can take them away as well as grant them. But if they come from God, planted in the nature of man as man, then only can they be said to be "unalienable." But this is a religious truth. We wonder if this author in reading Adler's address, "God and the Professors," read it to the end where he says: "Without the truths of philosophy and religion we have no rational basis for democracy."

Quoting Walter Lippman's address, "Education and Western Civilization," delivered in the spring of 1941 to the Phi Beta Kappa Society, he includes him among the "Education-for-Freedom" group since he "insists upon an education designed to restore faith in the religious and cultural heritage of the past" (p. 60). Then on the succeeding page the author asks,

Does he seriously suggest that we should teach young people, as Jefferson and the men who wrote the American Constitution and the Bill of Rights were taught, the doctrine of natural law?

Certainly that is what we insist upon if we are to have any hope that our American schools will play their part in preserving and passing on to each succeeding generation the American tradition of "unalienable rights." If we fail to keep this idea as the very basis of our American theory of government, the inevitable outcome of such a failure is some form of the very authoritarianism this author is protesting against. If there is no natural law, then we have left only the law of the jungle where might is right. But in the words of the opening sentence of the Declaration, "the Laws of Nature and Nature's God," we have both the Law and the Law Giver.

EDUCATION FOR FREEDOM

Chapter IV, "What Is This Education for Freedom," is devoted for the most part to St. John's College. The impression

made on this reader is that Mr. Thayer is acquainted with St. John's only through reading Mark Van Doren's book, *Liberal Education*, and not through a very thorough reading at that. His condemnation of the St. John's technique may be summarized in the oft-repeated phrases "verbally minded" (p. 69) and "verbal formulations" (p. 74). Thus on p. 74 he says: "The difficulty traces back again to the conception of mind and intellectual training 'Education for Freedom' would bring back into education. *It relies solely on verbal experience*" (p. 74, italics ours). In his study of St. John's did this author never come across the boast that St. John's is the only liberal arts college in the country that requires all students to study the natural sciences all four years of college with laboratory experience throughout the four years? The real test of any college is already in operation in the case of St. John's; what happens to the product? Graduates of the College are now in the professional and graduate schools of the universities as well as in government bureaus, carrying forward research studies, and from all accounts their performance is above average. Further, it must be remembered that St. John's is not dealing with a highly selected student body. Just the contrary. A goodly number of its students receive state aid on what are called "county scholarships" and, although of course this means some selection, it does not mean brilliancy or qualities far above the average.

Chapter V, "Education as Adjustment versus Education to Meet the Needs of Youth," begins with a rejection of the so-called "scientific education" of the behavioristic school as nothing more than "high grade animal training." The author gives credit to progressive education for checking the encroachments of this movement in the elementary school but in the job analysis approach to trade education in secondary schools sees it still exerting a strong influence (p. 81). The controversy here is of special interest to Catholic educators since both in the secondary school as well as in the college this battle of the practical arts is being fought out with particular vigor at this time. Three different reports were submitted to the Executive Committee of the College and University Department of the National Association at its meeting in Atlantic City in January, and these three are to be integrated into one for the meeting called for June. The two extreme positions are those of the

Hutchins School which claims that any effort to combine liberal and vocational education in the same institution inevitably means that neither will be done well; and that of the Dewey school that any intelligently administered vocational education will have cultural values for the student in deepening his understanding of the society in which he is to live, altogether apart from the utilitarian values the development of specific skills may bring him. It isn't apparent that there are any basic principles in Catholic education which will resolve this controversy one way or the other. The position that the author of this book under review takes is made evident by this quotation from *How Fare American Youth* by Homer P. Rainey and others:

The relation between the liberal and the vocational parts of the secondary-school curriculum has been a subject of violent controversy in recent years. The time has come when this controversy must end if young people are to have proper preparation for life. A plan of instruction must be adopted which will include for all pupils both vocational education and general, or liberal, education in the true sense of the word. The two kinds of education are not antithetical but supplementary. . . . How long the vocational curriculum is to keep any given pupil in school will be determined largely by the exactions of the vocation chosen. Whatever the period of schooling, the school should at all times aim to cultivate two types of intellectual maturity, two types of information, and two types of interpretation of the facts known to modern science and letters—one vocational in its interests and applications; one general, directly related to the common social life of humanity (p. 83).

This writer would part company with this statement when it says "A plan of instruction must be adopted which will include *for all pupils* both vocational education and general, or liberal," (italics ours). For the intellectually minded, the fast learners, not confronted with any necessity of preparing themselves to earn their own living in any lowly calling, to make them spend any period in what may properly be called "vocational training" would be a sheer waste of time. Their time in school should be spent on the thing the school can do and must do if it is ever going to be done at all, that is, continued training in the arts and sciences not including the practical arts. These can be learned and will be learned quickly and thoroughly on the job when occasions demand that they be learned. For the other group

who are confronted with the likelihood of engaging in those callings for which specific training can be given in school, the only intelligent approach is training in the skills common to a "family of occupations," in this way preparing the individual to fit himself into a number of jobs. Even here "What the American Youth Commission Has Found" is quoted on this same page 83 as saying "that this training is best done in close relation to the job."

RELIGION IN OUR SCHOOLS

It is in Chapter VI, "Religion and the Public School," however, that the real aim of the author of this book, as a representative of the Society for Ethical Culture, becomes evident. This chapter starts off with this statement about "released time" for religious instruction: "Probably a thousand or more communities in the United States have in operation plans of this sort" (p. 98), and then proceeds to blast this procedure as "a divisive element in the child's experience" and one that "will keep alive or fan into flame old religious and racial animosities" (p. 107). If religion would be such a divisive element in school experience, why doesn't it function that way throughout our civic life? Is this author suggesting that we abolish the churches also so that there may be no separation among Protestants, Catholics, and Jews? This would be just as reasonable. Rather, the recognition of differences among groups in any community whether racial or religious is one of the facts of life the public school must confront and must prepare its pupils to live with. But the attitude it must inculcate is *difference without dislike*. And surely this is the very core of the Christian tradition. It is sheer sentimentality to talk about the "brotherhood of man" as this author does continuously, e. g., p. 75, and never mention the "fatherhood of God." But Protestants, Catholics, and Jews can unite on this common religious dogma as the very source of the American theory of government and its only safeguard today in the presence of atheistic Communism. That the public school is awakening to the fact that in becoming completely secular it has been robbing youth of one of the five elements in what Nicholas Butler calls "the spiritual inheritance," namely, "the religious inheritance," is a most encouraging sign of the times since, as Butler expresses it: "Without them all (the pupil) can-

not become a truly educated man." (*The Meaning of Education*, pp. 25-26.)

OUR EDUCATIONAL LADDER

Without doubt the best chapter in the book is Chapter IX, "Should Communists and Fascists Teach in the Schools?" We say this not because of the unqualified negative answer the author gives to the question of the chapter's title (pp. 160-61), but because here the author makes constructive suggestions that merit consideration by anyone interested in and working for the betterment of American education. There is rather general acceptance now that in spite of our four-step educational ladder of elementary school, high school, college and university, Americans recognize that there are only three well-defined stages in education. When we address ourselves to the questions what are the specific functions of these three stages in education, primary, secondary, and higher education, our thinking is not so clear cut. It is easy to label the first and most important function of the primary stage as "mastery of the tools," and that of secondary education as "general or liberal education," with research and professional training as the main functions within the professional and graduate schools of the university. But obviously this is no exhaustive analysis of the things schools should be doing for youth that they may grow into mature adulthood. The functions listed above suggest almost entirely phases of development that are of supreme importance for the individual in his efforts to prepare himself to "succeed in life" but they contain little if any suggestion of the civic characteristics that should be unfolding in the life history of each individual, if he is to be a contributing member to the society of which he is soon to be a part. Thayer carries the analysis into the area of civic responsibility, and Catholic educators should do the same, in this way formulating definite goals for an education that will be at the same time truly Catholic and truly American.

We have diagrammed Thayer's analysis of functions in the right-hand column of Figure 1, page 136. They are a combination of both ends and means and appeal to one as aspects of a philosophy of education which might be formulated for any one of our state systems limited to ends and means in everyday living with no reference to future life. For the Catholic, however, with his

philosophy of education setting a supernatural destiny as the end of all living and offering supernatural means for the achievement of that destiny, they suggest both ends and means in the task of developing qualities of character that make for good citizenship.

Thus for the elementary school, whether it be a Catholic school on one side of the street or a public school on the other, certainly one of its chief aims is to develop in its pupils a "sense of membership within a family, a racial, political, cultural group and, at one and the same time, lay the foundations for a healthy emancipation from provincialism" (p. 157). The first part of this statement is the very meaning of the "common school," that is, common to all the children of a community whether that community be a parish or a section of a city. The last part of the statement "emancipation from provincialism" is a negative phrasing of function 4 of the elementary school in Figure 1, developing a "friendly disposition towards ways of living that differ from his own." This suggests immediately the Inter-American movement that has come to play such a prominent part in the elementary school in many places throughout the country. But it is the Catholic school that has the golden opportunity to make this movement something real and lasting by putting the emphasis upon a spiritual Inter-Americanism in which a common religion with the vast majority of the peoples of the Latin American countries will be the real bond of union and not commercial advantages for either party or even an exchange of cultures that may be mutually beneficial.

Passing on now to secondary education within the high school and college, there is general agreement that the first job of the school on this level is to perfect the mastery of the tools of education through their use in the student's efforts to assimilate the five "fields of knowledge." Notice I use the word "five," not "six." The reason for this has been mentioned above, namely, the controversy now current with regard to the "sixth" field, namely, the practical arts, whether they should be included as a part of the "spiritual inheritance" or what part, if any, they should play in the program of a school devoted to general or liberal education. But in this process of developing the student's powers of thought and expression in his efforts to assimilate the social inheritance, Thayer gives prominence to another purpose in this second stage of education which must be provided for if

FIGURE 1. *Functions of the School on Different Levels*

Levels	First Functions	Thayer's Analysis of Functions
Elementary Education (Primary and Elementary Schools)	1. Mastery of the Tools 2. Introduction to the Social Inheritance	3. Development of an abiding assurance of membership in the pupil's society, 4. with a friendly disposition towards ways of living that differ from his own (p. 155).
Secondary Education (High School and College)	1. Liberal education in the (six fields of knowledge) 2. by developing the powers of Thought { (1) Natural Sciences (2) Humanistic Sciences (3) Philosophical Sciences and Expression { (4) Literary Arts (5) Fine Arts (6) Practical Arts	3. Introduction to responsible and controlled methods for instituting change (p. 155) 4. by helping students acquire and use those basic principles of thought and action which constitute the groundwork of democratic thinking and action (p. 156).
Higher Education (The University)	1. Research 2. Professional training	3. Inquiries into the appropriateness or validity of the basic principles of society with no restrictions or limitations upon a scholarly and unbiased search for truth (p. 157).

the school is not to fix society in *statu quo*, that is, prepare students to play an intelligent part in bringing about change for the better. We commonly list the school, the church and the state as the great conservative institutions that most effectively resist change. This characteristic of these institutions is what gives society stability and as such has great social worth. But stability does not mean fixity. There are two principles constantly operative in the life of man: one of the principle of permanence the nature of man; the other the principle of change, the nature of society, and never have these changes that society is continually undergoing been taking place so rapidly as during the lifetime of the present generation of youth. The important thing is to develop within the minds of youth a real understanding of the "basic principles" that should direct those changes and at the same time lead them to distinguish between these princi-

ples and their application in time, place and circumstances. Thayer makes this distinction in these words:

Within the field of social behavior and man's relations to man, values, basic assumptions of living, constitute the major premises by reference to which inquiry checks on the relevance of its data and the appropriateness of its conclusions. Do we question, for example, the validity of public relief as against private philanthropy; or the relative advantage of old age pensions as against the institutional care of the helpless aged? We search out the data which shed light upon the effect of the one or the other on the individuals affected. That is, we assume that the method which most adequately enhances or safeguards the worth of personality is the more appropriate method, since the worth of personality is a fundamental principle from which in a democratic society reasoning starts and to which it returns (p. 156).

An illustration of the failure of Catholic education to prepare youth for changes in social procedure demanded by changed conditions of the times came to my notice from one of the Latin American countries three years ago. At a meeting at which representatives of the Catholic youth of the nation were in conflict with the extreme conservatives of the Catholic group and in which the youth were demanding an application of Pope Leo XIII's encyclical *Rerum Novarum* to the evils afflicting the country, one of the extremists who prided himself on his Catholicity made the statement that the encyclical had been written by a man in his dotage. This reactionary could not see that, if the Church and the leaders within the Church did not develop and put into effect a social program that would relieve the misery of the lower classes, they were leaving the field wide open for the Communists who would not be slow to move in on such an opportunity. Here indeed was a failure of Catholic education for which the Church must pay dearly and for which it is paying today.

For Thayer, "once the question of the appropriateness or validity of basic principles arises, we have, in a sense, passed to a third stage in an individual's education, to the stage of higher education" (p. 157). Accepting this as an identification of one of the functions of the university, if we can accept the analysis which George Doherty has recently made in articles in *Harper's* and *The Commonweal* of the political situation in Argentina as fairly accurate, there is now pressing upon our Catholic uni-

versities a real task in the presentation and defense of the principles of Christian democracy which are our heritage and are now under attack by the "Catholic" nationalists of Argentina:

Implacably opposed to the Pan-American system as the product of an Anglo-Saxon, Protestant and liberal-democratic culture, they looked for a world order based on the idea of the *Sacrum Imperium*, consisting of perhaps three or four new Holy Roman Empires. The influential review, *Nueva Política*, foresaw an Argentine-dominated Latin America as one of these empires. The editors, with Hector L. Lambias, a Catholic intellectual leader and later Revolutionary Under-secretary of Education, among them, asked if there are any political-moral reasons against the absorption of small nations into such empires, and concluded that there are none, because nations do not enjoy freedom as a natural right or by international covenant but by "the will to power," or "sovereign will." "Without a political vocation no country is free, no country is a nation. . . . History says that no people has an acquired right to liberty. Only those peoples who have known how to formulate a policy, to forge unity, have attained it: it is not true that all have the right to enjoy it. . . ."

This conception of international order goes considerably beyond the tradition of the Holy Roman Empire and is essentially modern and Hegelian. It expresses an exaggerated nationalism, of the type frequently condemned by Pope Pius XI, an over-valuation of the Nation-State in relation to other nations and also the individual person. (George Doherty, "La Grande Argentina," *The Commonwealth*, January 12, 1945, pp. 323-24.)

If such a concept should spread among the other Latin American countries, what becomes of the "unalienable rights" of man and what hope is there of advancing American continental solidarity on a basis of Spiritual Inter-Americanism that is truly Catholic? Hence it must be shown that this concept of *Hispanidad* is "Not the great democratic tradition of the Spanish priest-philosophers, Suárez and Vitoria, but the tradition of authoritarianism and violence of Spain's autocratic king." (George Doherty, "The Cross and the Sword," *Harper's*, January, 1945, p. 108.) This is the task of our Catholic American universities in this country and in Latin America where they exist, for example, in Colombia and Chile.

W. F. CUNNINGHAM, C.S.C.

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RELIGION ON THE WAR FRONT*

Before commenting on the Survey Questionnaires received from 700 of the 4,200 priests now serving the spiritual needs of our own flesh and blood in the armed forces, a word of praise is due them, together with our word of prayer. From our servicemen we always get the report that the religious atmosphere is better when a Catholic chaplain is present.

Without further delay, we proceed to Question 1 submitted to the chaplains:

"The papers continuously carry stories about the religious atmosphere of the camps, some giving the impression that it is notably better than in civilian life, others contending that it is substantially the same. What is your considered opinion in the matter?"

The answers to this question are rather disturbing. In the opinion of the chaplains, the state of religion is not at all what it should and could be, despite the opposite impression conveyed by high-pressure newspapers and government leaders. Religion is not given its proper place in the Army because many commanding officers "cannot see it." Religious atmosphere in the Navy is "cloudy." From all branches we gather the conclusion that war is definitely not preserving religion; in fact, according to our reports religion is gradually deteriorating, becoming worse as the war lengthens, bearing out the fears of the late Pope Pius XI, who solemnly warned that the "lights are going out" in Western civilization. The chaplains observe that the war front is "detritmental to revealed and natural religion, because of the paganism of many officers and their bad example," the "crowded and unnatural living conditions, the evil habits and language of

*This article summarizes in part the replies received from 700 military chaplains in response to a survey questionnaire on the liturgy in military life. A complete digest of the replies was presented by Msgr. Stedman on December 29, 1944, on the occasion of the National Liturgical Week held at St. Patrick's Cathedral Auditorium in New York. Msgr. Stedman's own priestly zeal was in no small measure responsible for the promotion of greater interest in the Mass among our armed forces. The Confraternity of the Precious Blood, of which he is Director, will by the end of March have added a further half million to the more than one million copies of *My Sunday Missal* that have already been donated to military chaplains.

barracks life," the "brutality and bestiality of fighting technique," the "frequency and proximity of temptations," the "lack of moral restraint, fostered by itinerant stage canteens with their uncensored smut and blasphemy," coddled by "mass production pamphleteers devoid of all understanding between right and wrong, liberty and license."

FOX-HOLE RELIGION

The chaplains report that the religious response of servicemen is better in combat zones and advanced areas, but worse in U. S. and non-combat camps. Furthermore, men returned from the fronts become even more negligent. "Fox-hole religion" is reported as the religion of fear, too often unfortunately without the motive of love, and so this type of religion ends when fear ends. Of course, it is only human to seek God when one is in danger or want, but the chief mainspring of New Testament religion is love, not fear; its chief expression is adoration, not petition. By the same token, the keynote of the liturgy is praise rather than escape-ism. Hence, we may well ask ourselves what has been lacking in our teaching and practices?

A REALIST REPORTS

One chaplain writes:

To myself I seem to be a realist, seeing facts and reporting them, not blinding my eyes with the example of a few men who are living saints. I am connected with a field that puts bomber crews through their final training before going into combat. In the past three weeks, 8 ships have crashed, 21 men have been killed, others badly hurt. I announce Mass for those killed, always a Catholic among them, and maybe 3 or 4 extra attend Mass. It is a daily occurrence to talk to men who dropped the practice of religion when they donned a uniform. Confessions are few and ill prepared. The way the men clear the chapel before Mass is over amazes the Protestants with its speed and efficiency. I have greater numbers at Mass than the Protestants at their services, although they far outnumber us. So what? Only about 30 per cent of the Catholic men here attend Mass on Sunday; about 18 per cent on holy days. And the Masses are at the most convenient times possible. With these facts, is it honest to rhapsodize over the glowing faith and ardent charity of the men? If I am wrong, tell me. I'd be glad to sing rather than croak. Does all this make you

feel like jumping in the air and shouting "Alleluia?" I've asked myself a thousand times: "Why is it? What can I do?" My answer is, "The parents have failed, and there is not much you can do to counteract at least 18 years of indifferentism."

CHAPLAINS SEE WHAT WE DO NOT SEE

This clear-cut picture of trends, visible to him and the majority of our chaplains, makes plain the fact which most of us at home seem to fail to grasp, namely, that the bulk of our young Catholic men have not absorbed the parish priests' and nuns' instructions, and hence are badly lacking in Christian truth and sadly lacking in Christian life; that only about 40 per cent really and honestly practice their Faith; that leakage is becoming more acute; that only the very great numbers of our Catholic population and the seemingly large attendance at parish Masses blind us to the lessening influence of the Church in our national life. Of the replies received from chaplains, 20 per cent report that religion in the armed forces is better than in civilian life; 56 per cent report that it is the same; 24 per cent report that it is worse.

VALUE OF MISSAL DISTRIBUTION

The second and sixth questions of the Survey Questionnaire concern the use of Missals. Our clergy, religious and laity have supplied uncounted thousands to our men in the armed services. The N. C. C. S. of the U. S. O. has obtained 800,000 copies of *My Sunday Missal*. Our Confraternity has donated some 600,000. The Chaplains' Aid Association distributed 50,000. The N. C. C. S. has also obtained over 3,000,000 copies of *My Military Missal*, while over 200,000 have been sent by clergy and lay people. The chaplains report that 46 per cent of our Catholic armed men have received Sunday Missals; 51 per cent have also received *My Military Missal*; 45 per cent of those receiving Missals use them in non-combat areas, while 56 per cent use them in combat areas; 27 per cent never use the Missals they received. So often these chaplains have reported that the use of the Missal helped so many thousands to "discover" the meaning of the Mass, how it is put together, how it "works," and, presumably, what it can effect. What we wanted to learn was, "Is this wishful thinking or generalizing on a dangerous level from too few individual cases?" Some chaplains made no answer.

Very decidedly, those who did, attested that the use of the Missal instills a knowledge and appreciation of the Divine Liturgy. So many of them consider the placing of Missals in the hands of the boys as one of the outstanding achievements of the Catholic Church in this war.

THE POPES PLEAD FOR THE LITURGY

Those of us who are convinced that the three Popes, Pius X, Pius XI and Pius XII, were right in stating that the liturgy is the fountainhead of Christian living, know also that this knowledge and participation, provided by the use of the Missal, is a truly great contribution to the formation of a Christian society. Our American way of life can only be lifted up into a Christian way of life by conformity to the mind of the Church, expressed through the voice of the Church. So many of the chaplains mention that while much has been attempted and achieved in trying to build up the Christ-mind through the Catholic press, education and various charities—an absolutely necessary apostolate—yet up to now the liturgical revival is really in need of a revival in our secularized country; that the saintly Popes Pius of this century have pleaded and crusaded for it. Hence our chaplains regret that too little has been done in promoting an active and understanding participation at Holy Mass on the home front, and that active participation in war will produce no such miracle; that the liturgy, especially that of Holy Mass, should be the life-blood and breath of every Catholic; that while the Army is no religious novitiate, yet, if the work of getting the servicemen to understand and use the Missal is to endure, it must be followed up by us at home.

HOW THE MISSAL HELPS

Let me quote just a few typical excerpts from the chaplains' letters:

When the Missal is used, the Mass, celebrated in Latin, no longer makes the soldier feel like a foreigner. By using the official prayer-book of the Church, he changes from an idle spectator to an active participant. He begins to realize that he, as well as the priest at the altar, are both members of Christ's Mystical Body; that he, too, takes his place on Calvary with Christ, the Priest-Offerer and Christ, the Victim

offered; that intelligent use of the Missal changes an hour of boredom into an hour of appreciation.

One priest affirms that "weekday attendance at Mass tripled after a series of talks on the the use of the Missal," that his "men don't say they have to go to Mass—they want to go—and, furthermore, they brought many non-Catholics with them. Instead of being on the traditional 'defensive,' actually they began to take the 'offensive.'"

WAR FRONT VERSUS HOME FRONT

We also inquired of the chaplains what reasons they would list why the servicemen do or do not use the Missal more readily than back at home. 77 per cent affirmed that it is in more general use amongst the armed forces, claiming that the majority for the first time really learned about it and how to take an active part in the Mass only after leaving "home, sweet home," this happy result being achieved "because in the service its use is more often explained and urged." In some camps discussion clubs also have helped; contact and "bull" sessions with non-Catholics in the barracks also made them anxious to learn and then appreciate. Furthermore, chaplains have seen the need of explaining Mass and encouraging active participation when they beheld such vast numbers absenting themselves from Mass. Yes, it is true that when the men get to know it, they "love the Missal"; that their physical proximity to the altar has enabled them to see and marvel at the manual acts of the priest, something new to many of them; that the men "get" more out of the Missal and the Mass—but let us hope and pray that, in learning to get, they will want to *give* of themselves.

CHAPLAINS RECOMMEND PERMANENT USE

Naturally, I was much concerned with the question, "Do you think the Missal-habit, if it is such, in military life will be permanent, or will it be sloughed off with G. I. appurtenances?" Our chaplains, younger priests for the most part, may be taken as a pretty accurate cross-section of the views of our generation of priests, priests who may be assumed to be in close touch with our youth and their aspirations. They report that the average "good Catholics" are eager to learn, eager to participate, but that, unfortunately, they are the victims of their own slovenly

worship habits at home: that these habits have been in great part corrected; that they have come to know and love the Missal and the Mass. Whether or not they will continue the use of the Missal to any great extent depends upon their continuing to receive the same liturgical guidance in the home parish. If "worship explanations" and "worship practices" do not improve after their return to the home front, then the good work fostered in the Army will be lost. As one chaplain observes, "Here is a challenge for the home parish." Another one prays that "our returning Catholic men will make the Catholic world Missal-minded after the war, so that it may become Christ-minded." Still another comments on the words of Pope Pius XI "that while the Church encourages all forms of prayer, yet if you wish to know the mind of the Church concerning perfect prayer, one must find it in the liturgy." Once this practice is formed, all other prayer forms are found wanting at Mass. A final comment reads:

He who understands will continue to use a Missal. Those who do not will still be twiddle-fingers up at the front or sharp-shooters on one knee at the back of the church, waiting for the misery to end.

To summarize, 56 per cent of the chaplains believe the Missal-habit will be permanent, 11 per cent that it will not be permanent, and 3 per cent are undecided in their replies.

HOW ABOUT THE DIALOG MASS?

And now for the chaplains' reactions to the Dialog Mass. Our question to them may be summed up thus: "The idea is current that the Dialog Mass is spreading rapidly among the forces. One reads such claims as: 'There are always enough former altar boys to start it and it really brings the Mass to life' and so on. Other chaplains feel that the Dialog Mass is too regimented for Americans and will never go with them. What is your opinion, and on what experience is it based?" Personally, I was deeply interested in the answers to this question, because I have tried it out amongst very, very untutored people and I know it works. Besides, for some years now, on the outside of the back cover of *My Sunday Missal*, we have been advertising the merit of this corporate form of the worship of God. Many chaplains did not answer the question; of some 480 replies, 44 per cent answered in

the affirmative; 31 per cent in the negative; while 25 per cent were undecided.

REASONS FOR THE DIALOG MASS

One chaplain reports, "At the front the Dialog Mass gave a great feeling of solidarity. To me," he says, "the Dialog Mass is the Mystical Body praying together, and that is not regimentation. It is simply making us all *One* in the Sacrifice of the Mystical Christ of whom we are all members. Unity here is not destructive of liberty, but it is educative in the mind of Christ." Another chaplain informs us that "it brings the Mass to life; the Dialog Mass will continue; the men tell others who do not have it, how much they like it." It was thrilling to read the comments of one of our priests in distant Iran: "Now almost all tell me that for the first time they know what is being said and done. The practice is spreading out here. Will it die on our return to the States?" The Dialog Mass, according to some chaplains, "has been very successful aboard ships." Other Navy priests write that at Sampson Naval Training Center, N. Y., during the Lenten season, the Dialog Mass attracted 50 per cent more than the previous attendance the year before. From Texas comes the report: "I used the Dialog Mass for almost a year. The men liked to participate. The idea of regimentation never came up. The men say it is inspiring and prevents distractions. They want to lift up their voices and take a part. Protestantism can show us the way in allowing and encouraging the people to have their rightful voice in worship. Let our men either recite or sing their Missal aloud and together."

All favoring chaplains are agreed that this form of worship should start early. A younger chaplain looks upon it as a "challenge to our present as a solution of our future." An older chaplain concludes: "From my experience as 29 years a pastor, I am convinced that the Dialog Mass is a 'must' from grade school to college."

HOW MAKE CORPORATE WORSHIP ATTRACTIVE

Naturally, such responses lead to this practical question: "How can we at home try to make corporate worship attractive to our youth?" The answers received resolve into three classifications:

1. *The Educational Method*: 27 per cent suggest that training

in corporate worship be consistently given in all schools, using the Missal in all schools from the higher grades to college life; 34 per cent recommend frequent explanation of the Mass and the use of the Missal under a leader at Mass.

2. *The Devotional Method*: 18 per cent recommend the Dialog Mass and congregational singing; 5 per cent suggest that, due to the lack of time in city churches, announcements should be printed, not read; 3 per cent indicate they would like to teach all males to serve Mass; 2 per cent that a sense of unity and active offering of the Sacrifice be inculcated; 4 per cent that Mass be read aloud in the vernacular by the people; 2 per cent that this be tried out at Daily Mass.

3. The remaining 5 per cent urge *the Social Method* by actually organizing a Catholic Youth Movement or promoting other sodalities to sponsor active participation.

OUR DUTY ON THE HOME FRONT

It is quite evident that our chaplains believe that liturgical worship of God in the Army and Navy has made marked advances over our home front; that our Sunday announcements must not only be metallurgical but liturgical above all else; that there is a crying need for liturgical instruction, both of adults and children, on the Mass and the use of the Missal; that more emphasis, Sunday by Sunday, must be put on the priesthood of the baptized laity, to co-offer with the ordained priest; and that from this articulate worship on Sunday, either by the Dialog Mass, the Sung Mass, or public recitation of Mass prayers, will come an articulate lay leadership in true Catholic Action, to preserve and promote the Way, the Truth and the Life of Jesus Christ.

We conclude with the prayerful solution proposed by a chaplain: "Our most effective hope against all future participation in unholy war is by more effective participation in the Holy Liturgy."

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THE FUTURE OF OUR HIGH SCHOOLS*

Catholic secondary education in the United States is about three centuries old. Its development, especially since the middle of the nineteenth century, has kept approximate pace with a corresponding growth in American social life. And now, as we approach the middle of the twentieth century, problems relating to secondary education are again and more acutely insinuating themselves upon our attention as a consequence of social evils brought into relief by the exigencies of war-time living. A survey of the diocesan administration of secondary schools at such a time, therefore, seems particularly apposite.

In reviewing the growth of the Catholic secondary school, we notice that it is distinguished by a gradual process of evolution from private to diocesan enterprise. This evolution has three phases. The first, the pioneer phase, was characterized by the initiative of the religious orders in establishing and maintaining the early academies; the second or intermediate phase is marked by the supersession of the academies by the parish high schools; and the final tendency is being generally identified by a trend towards centralization in a diocesan organization.

The purpose of the survey undertaken by the writer was to review the history of secondary-school development and to concentrate on a study of the nature and scope of diocesan secondary-school organization at the present time. As a preliminary to the study, the presumption was accepted that judicious diocesan organization of secondary education is desirable, because an administrative and supervisory agency is thereby set up within the diocese to insure the effective realization of the ends for which Catholic high schools exist. Furthermore, such an organization can be insurance against what might possibly be noxious incursions into the realm of Catholic education on the part of secular accrediting and other educational agencies.

In June of 1943 this study was begun through the office of education of the Archdiocese of San Francisco. At that time

* Paper read at the annual meeting of the Department of School Superintendents of the National Catholic Educational Association, New York City, November 10, 1944.

a letter was sent to the diocesan offices of education throughout the United States requesting published materials, whether printed or duplicated, of an administrative nature. Handbooks of diocesan and school board regulations, reports of superintendents, calendars, and courses of study were specifically requested. There were forty-six responses to this initial letter. Another follow-up request was sent in February, 1944, with the addition of a short check-list to facilitate the response of those diocesan administrators who had little or no material to offer. By June of this year an additional thirty-seven diocesan offices of education were accounted for, bringing the total up to eighty-three. This number constituted 79.8 per cent of all the diocesan offices of education in the United States. Moreover, it was representative of 1,846 of the 2,105 high schools and academies in the dioceses throughout the country.¹

In presenting the findings of this survey the letters of various superintendents and the diocesan secondary-school administrative publications have been analyzed and presented with an honest effort to avoid any Procrustean stratagems.

GENERAL STATUS: DIOCESAN ORGANIZATION
OF SECONDARY SCHOOLS

The great majority of our diocesan offices of education have no general organization at the secondary-school level. Fifty-two dioceses were represented as having no administrative regulations for high schools, and seventeen others indicated that the high schools of their respective dioceses were incorporated into an effective State system of organization and administration.² The remaining seventeen had published regulations for secondary-school institutions, although the dioceses represented by this number did not by any means have comparable organization. Those incorporated in this last category described a gamut limited at one extreme by three dioceses with quite complete systems of centralized administration and at the other

¹ *Catholic Colleges and Schools in the United States, 1942*, "High Schools and Academies." National Catholic Welfare Conference Department of Education, p. 10.

² Notice here that the figures are given in terms of *dioceses*, for in three instances the department of education of an archdiocese serves that of a diocese as well. Eighty-three diocesan offices, therefore, represent eighty-six dioceses and archdioceses.

by one with a short duplicated collection of regulations applying to the high schools.

A variety of reasons has been presented in the letters to explain the absence of suitable administrative regulations. Some of the superintendents, for instance, reported that they had only recently been appointed to the position. Others claimed complete occupation in the improvement of the elementary schools of their dioceses. And in a third classification we have the reports of superintendents who posed a more difficult problem, that of the incorporation into diocesan organization of privately operated and financed high schools. One respondent, from a diocese in which there is more than the average number of secondary schools, reported a frankly *laissez-faire* policy:

All of our high schools, with the exception of two, are privately owned and conducted by Communities. So far, we have kept our hands off this field.

There was a fourth type of answer which implied a denial of the necessity for diocesan organization. The responses included here virtually expressed the opinion that the annual reports and the general good will of the religious teachers were satisfactory enough indications that the secondary educational system was successful. "The high schools of this diocese," explained a typical answer, "are all in charge of religious, and the policy has been to trust their superior ability and zealous interests unless some serious question arises." And from a Midwestern diocese came the following explanation:

At the present time the secondary schools of our Diocese are pretty much on their own as regards regulations. As these schools are accredited by the State I have done nothing relative to setting up a distinct Diocesan program. . . . I know that our high schools are doing good work.

Finally, another group of superintendents commented that there was no diocesan organization of secondary schools because of the existence of an effective State system of education or an association of secondary schools. There are some Catholic educational administrators, however, who see limitations in secular accreditation and have developed programs to guarantee the fulfillment of academic standards in harmony with our

Catholic principles. The pamphlet, *Accredited Non-Public High Schools in the State of Iowa*,³ for instance, is an endeavor to point out the way of conformity with the accrediting agencies of the State of Iowa and the North Central Association of Colleges and Secondary Schools while at the same time maintaining the autonomy of the four dioceses of the State in the sphere of religious education. The letter of another respondent evidenced efforts made in New York State to cope with the same problem:

Since our high schools are obliged to prepare the students for passing the New York State Regents examinations, they all use the State Course of Study in all subjects except Religion and Social Studies. You may be aware of the fact that the Council of Catholic School Superintendents of New York State has prepared a course of study in Social Studies, and all Catholic secondary schools throughout the State will begin to use it next summer.

In the Diocese of Brooklyn, the Superintendent has published a 448-page syllabus for high schools which has outlined course-requirements in eleven departments of instruction, including religion, that measure up to the standards posited by both the Diocesan and State educational authorities.

In 1935 the Reverend John Voelker⁴ noted a tendency towards the concentration of the responsibility for the machinery of diocesan school organization in the hands of the superintendents rather than of the school boards. Evidence collected in the present survey corroborated that conclusion. In one of the most recent handbooks of diocesan regulations, for example, we found this description of function of the school board:

The School Board meets on the call of its chairman at least twice a year during the school year. The Executive Committee of the Board meets on the same day, one hour before the Board meeting.⁵

But of the superintendent the same handbook stated: "The Superintendent is appointed by the Bishop and is directly responsible to him for the successful administration and super-

³ *Accredited Non-Public High Schools in the State of Iowa* (Dubuque: Bureau of Education of the Archdiocese of Dubuque, September, 1942).

⁴ John M. Voelker, *The Diocesan Superintendent of Schools: A Study of the Historical Development and Functional Status of His Office* (Washington, D. C.: Catholic University of America, 1935), p. 22.

⁵ *Handbook of School Policies and Practices of the Diocese of Pittsburgh* (Pittsburgh: Anstead Letter Shop, 1943), p. 19.

vision of the schools."⁶ The growth of associate superintendencies since 1920 further substantiates this observation. Incidentally, the creation of this adjutant office has been one means taken to obviate organizational problems. One director of education wrote: "This office is concerned with the appointment of an Assistant Superintendent whose first assignment will be the improvement of instruction in the high schools."

The function of the superintendent in representing and interpreting the Catholic schools, both elementary and secondary, to the civic, social, and industrial groups of the community was also given noticeable attention in the publications pertaining to secondary-school organization. Many of the socio-educational and medical agencies of the State were being made available to Catholic schools under the conscientious direction of farseeing superintendents.

HANDBOOKS OF DIOCESAN REGULATIONS

It is patent to remark that prudent educational guidance and organization are to the best interests of the students. These means can be rendered effective, however, only by systematic procedure. In this study we found that there were many ways in which regulations have been promulgated. The annual published report of the superintendent to the ordinary of the diocese, the circular letter, and the diocesan paper are media through which superintendents have issued regulations. But fourteen out of all the educational officers canvassed in this survey reported printed or duplicated handbooks or regulations for high schools. All but four of these publications seemed to be of limited value and as a consequence were treated only briefly in the report. The four that were extensively considered were those of Brooklyn, New York; Leavenworth, Kansas; Omaha, Nebraska; and Pittsburgh, Pennsylvania. Two of these will be singled out now.

The Diocese of Brooklyn published a printed *Handbook of Regulations*,⁷ dated 1940, which is supplemented every three years by the assemblage of additional directives specified during that period. Article II, "Special Provisions for High Schools,"

⁶ *Ibid.*, p. 20.

⁷ *Handbook of Regulations, Diocese of Brooklyn* (Brooklyn: Catholic Schools, 1940).

was contained in three sections: Administration, Staff, and Extra-curricular Activities. Section 2 of Article II, which relates to the staff of the high school, was replete with interesting material pertinent to teacher-requirements, the lay faculty, vocational guidance, and supervision of activities. *The High School syllabus*⁹ already mentioned contained further definition and explanation of regulatory material, such as standardized testing, the monthly spiritual conference, the religion department, the school day, promotion standards, fire drills, dismissals and transfers. In 1942 the papers of the diocesan teachers' conference were given over to an analysis of the chief objectives of the regulations. These may be found in *The Educational Yearbook, 1942*,¹⁰ a composite embracing the report of the superintendent and the minutes of the conferences held periodically from November of 1941 to June of 1942.

The most recent collection of regulations submitted was the *Handbook of School Policies and Practices of the Diocese of Pittsburgh*, published in 1943. The Reverend Superintendent described the ambit of this handbook in the foreword:

The material contained in the Handbook was prepared over a period of three years by Curriculum Committees and by the Board of Supervisors under the direction of the school superintendent. . . . What is contained in these texts . . . is by no means intended to be a permanent pattern for future years, but rather a basis from which policies, practices and curricular content will be further developed. . . . We regard the contents of the Handbook . . . as instruments for the study of our present offerings and practices with a view to their continued improvement.¹¹

The book was divided into two parts: Part I contained the principles and aims of curriculum-making and education, while Part II was concerned with the rules for executive organization and practices. Some of the remarkable features of this publication were the broader and more vital conception of the meaning of curriculum, the provisions for cooperation between

⁹ *Syllabus for High Schools* (Brooklyn: Diocesan School Superintendent, 1940).

¹⁰ *The Educational Yearbook, 1942* (Brooklyn: Diocesan Superintendent, 1942).

¹¹ *Handbook of School Policies and Practices of the Diocese of Pittsburgh*, p. 20.

educational agencies of the Church and State, and the comprehensiveness of the regulations pertaining to administration.

The diocesan school calendar and the annual report of the superintendent were the subordinate means effected for the regulation of secondary schools. Thirty of the respondents reported school calendars. By means of the calendar concerted action as to school holidays and observances can be maintained, and compliance with the minimum requirements of State compulsory education laws is assured. Twenty diocesan offices of education indicated that they each published an annual report to the respective bishops. These reports contained statistics descriptive of the diocesan school system and in all but one instance commentary on the statistics and other diocesan or extra-diocesan educational matters. The most extensive of the reports, issued in September of 1942, was that of the Archdiocese of Dubuque, Iowa. Containing an inventory and memoranda on all the educational agencies of the Archdiocese, it was sixty-one pages in length. The fourteenth division was given over to "Accredited High Schools: Policies, Standards, Regulations, and Criteria," and was the product of the conferences held between the State educational authorities and the diocesan superintendents of Iowa. Sections like "Criteria for the Evaluation of Secondary Schools" can give valuable direction to a superintendent endeavoring to reorganize the secondary schools of his diocese.¹¹

THE RELIGIOUS CURRICULUM

COURSES OF STUDY IN SECULAR SUBJECTS

Our late revered Holy Father pointed out that to make the school a fit place for Catholic students

... it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction of the maternal supervision of the Church; so that *religion may be in very truth the foundation and crown of the youth's entire training.*¹²

¹¹ *Eighteenth Annual School Report of the Schools of the Archdiocese of Dubuque, Iowa* (Dubuque: Bureau of Education of the Archdiocese of Dubuque, September, 1942).

¹² Pope Pius XI, *Christian Education of Youth* (New York: The America Press), p. 27.

In view of these words, an apt formulation of what should constitute the *esprit de corps* of Catholic education, a section has been set aside here for a brief consideration of the organization of the high-school religion program. Thirteen diocesan offices of education reported religion courses of study for secondary schools, while ten others had provided for uniform texts in high-school religion. Besides, three annual reports treated rather extensively of the religion program and offered some solutions for many problems. These problems resolved themselves into four classifications: credits for high-school religion as preliminary to graduation, the amount of time to be given to the religion period each week, the inadequacy of textbooks in the field, and the preparation of competent religion teachers.

The solution of the first difficulty was offered in such dioceses as Oklahoma City-Tulsa, Oklahoma; Dubuque, Iowa; Omaha, Nebraska; and Denver, Colorado. It was the general prescription that two units (four credits) in religion constituted the requisite for graduation from diocesan high schools, and in a few instances arrangements had been made with State universities and other accrediting agencies for the recognition of these units as part of the fifteen required for graduation.¹⁸ Since five regular class periods per week over thirty-six weeks are necessary for the obtaining of the credit, the second difficulty—the amount of time to be given to the religion period each week—was simultaneously cleared up. The question of textbooks, it would seem from the comments of superintendents, is being obviated with the gradual appearance of more satisfactory series. Finally, one of the solutions for the difficulty faced in securing competent religion teachers was a plan developed in the Diocese of Cleveland, Ohio, where religion teachers in secondary schools must have had a minimum preparation of eighteen hours

¹⁸ Examples of such regulations are the following: (1) "Consequently beginning with the coming school year, two units (four credits) are to be given for the high school course in religion . . . and the pupil failing to obtain a satisfactory rating shall be refused graduation."—*Report of the Diocesan Superintendent of Schools, Diocese of Oklahoma City and Tulsa* (Oklahoma City: Office of the Diocesan Superintendent of Schools, 1941-1942), p. 10. (2) "Arrangements have been made with the State authorities . . . for a total of two credits, which may be applied toward the satisfaction of the 15 units required for graduation . . . These two units in religion are a requisite for graduation from Diocesan high schools."—*Religion Program for Catholic High Schools* (Denver: Diocesan School Office, 1938), p. 2.

in college religion. The required and elective credit hours were defined in the duplicated form, "Regulations for Teachers of Religion in High School."¹⁴ In dioceses where there was a sufficiency of numbers, local clergy had taken over the teaching of religion in high schools. But this created an additional professional difficulty, for, as one superintendent remarked, "priestly ordination does not make a pedagogue."

The well-executed course plan for religion, however, seems to be the primary step towards effective religion instruction. Monsignor Lawlor well summarized this point when he wrote:

It would seem therefore that the very first step towards the realization of desired results in this supremely important phase of Catholic pedagogical endeavor should be the setting forth of an outline which will not only definitely and comprehensively specify the subject matter to be pursued but also clearly and logically indicate the order of its presentment.¹⁵

There was no indication of general consonance as to course divisions or grade placement of the material taught in the courses of study in religion considered in this survey. Sociology, however, was usually worked into the twelfth-grade course in either the first or second semester.

A course plan of study in the secular subjects has a distinctive function in the Catholic school, and the Reverend Hubert Newell of Denver has described this function in the following way:

The general purpose of the outline of study in Catholic schools is to insure the articulation of a given subject with the Catholic philosophy of education. It should insure relationship and continuity in the school experiences of boys and girls. This is true not only for pupils transferring from one school to another in the diocese, but also for pupils from grade to grade within a school.¹⁶

And, to repeat the words of Pope Pius XI, "It is necessary . . . that the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the

¹⁴ "Regulations for Teachers of Religion in High School," Diocese of Cleveland, 1942.

¹⁵ W. F. Lawlor, *Course of Study in Christian Doctrine for High Schools*, Diocese of Newark, p. 3.

¹⁶ Hubert M. Newell, *Outline of Study in Language Arts for Catholic High Schools*, Diocese of Denver, Colorado, 1941, p. 2.

Christian spirit." Fourteen dioceses reported courses of study in secular subjects, but there was no universal coincidence with those reporting plans for religion. The outlines were not intended to be static or unchangeable; on the contrary, each endeavored to be elastic and progressive. Minimum goals and objectives, suggested methods of procedure, listings of text and reference books, and finally the outline of the material of the course with time allotments were the average general divisions of these plans.

Outside of the instances already alluded to, other laudable work in this field seems to have been done within the last five years. The Archdiocese of Philadelphia possesses a comprehensive system of courses of study. Trenton, New Jersey; Springfield, Massachusetts; Providence, Rhode Island; and Los Angeles, California, are also among those dioceses that have made progress in this regard. There are others too numerous to mention here that have course outlines in a few curricular departments, especially in English.

RECOMMENDATIONS

Any exhaustive description of the diocesan organization of secondary schools would have to include the following elements: a general handbook of regulations adhered to by all of the secondary schools of the diocese, a course of study in religion, flexible courses of study in all the secular subjects (supplementing the State system already existing, if any, with requirements of that which may be essentially Catholic in scope or purpose), examinations issued by the diocese at the end of each semester, a definitive calendar of school events, a system of reports to, and supervision by, the superintendent's office, and an annual report of the superintendent to the ordinary functioning also as a vehicle for the explanation of already existing regulations or the prescription of new ones.

The diocesan authorities of the United States must as a whole become persuaded of the need for secondary-school organization, since the high-school period is perhaps the most crucial one in the life of the student. Moreover, all the secondary schools of the diocese should be brought under diocesan direction if the academic, cultural, and moral aims of Catholic secondary education are to be uniformly secured. The natural agency through

which this administration can be made harmoniously effective is the office of community supervisor. If the prudent superintendent wishes to achieve a diocesan organization, he can operate through no better agents than the educational representatives of the various religious communities who are in a position to consider legislation from an over-all administrative viewpoint. For the superintendent to legislate in an authoritarian manner would be to destroy the initiative implicit in any worth-while organization of secondary schools.

Diocesan superintendents are still encumbered in many instances included in this study by duties that do not strictly pertain to education. It is imperative that the superintendent be delegated the scope only of educational matters, so that his efforts may be given to school organization. Educational problems cannot be solved if the office of education is regarded as a departmental pigeon-hole labeled "miscellany." Furthermore, the appointment of a competent assistant superintendent to work in the high schools should be taken under serious advisement wherever it is in the least feasible.

In the composition of a diocesan handbook of regulations, it seems desirable to include the directions for the elementary and secondary schools in the same text with a dichotomy between the specific laws that apply to each exclusively. That this is economical can be gathered from the great number of prescriptions that must necessarily apply to both divisions of the school system, such as fire prevention, cleanliness and sanitation, custodial services, and relations with the civil and State community.

The first need among courses of study is that of religion. If the diocese is to do justice to the name Catholic in its educational system, it must follow the injunction of Pope Pius XI and make religion "the foundation and crown of the youth's entire training." Each diocese should have at least a workable high-school course in religion, a course clearly and expertly outlined, the aims and methods for each year lucidly expounded and understood. The problem of the possibility of the minimization of religion study because it is not required for graduation or entrance into college, because no academic credit is given for it, or because it is taught only two or three times a week to make way for some "other activity" demands serious consideration. This consideration is not simply a recommendation in the Code

of Canon Law; it is a solemn responsibility placed on diocesan authorities with regard to "the religious teaching of youth in any schools of their territory" (Canon 1381). And finally, religion teachers cannot do an effective job on a diet of zeal alone. Somewhere before entering the classroom the high-school teacher must have received adequate doctrinal as well as pedagogical training, and it seems that the diocesan office of education can function to see that such training is regularly administered.

Superintendents with even a modicum of administrative experience know that the initiating of a diocesan organization at the secondary-school level is hardly a minor task. And the veteran teachers—no myrmidons they—who have labored through the years without benefit of diocesan organization will naturally be reluctant to admit of the advisability of such a plan. In the former case, zeal and sagacity with not a little fortitude are demanded; in the latter, perhaps, education and catholicity. Be that as it may, it is high time that the "Tribe of Levi and the Tribe of Simeon" effected coöperation in educational matters at the secondary-school level. This organization, if prudently and methodically developed, can issue only in profit for the students, the teachers, the schools, the nation and the Church.

BROTHER V. WILLIAM, F.S.C.

The Catholic University of America.

The world is beginning to realize that knowledge does not necessarily bring virtue, that training of the intellect is not necessarily training of the will. It is beginning to see that education without God is the surest way to life without morals.—*Rev. John T. Gillard.*

We do not need more material development, we need more spiritual development; we do not need more intellectual power, we need more character; we do not need more law, we need more religion; we do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge.*

TWO MODERNS AND AQUINAS

Outstanding in America today on the rather lengthy list of modern reformers of education are two names which have exerted, and are exerting, a profound influence in the field—Dewey and Hutchins. These two men have striven to “sift the chaff” that hides so thoroughly “the wheat” of correct and sound educational theory and philosophy. Whether they have succeeded remains to be seen.

The purpose of this article is not to make an exhaustive study of the principles and theories of either individual. The aim is to examine simply and concisely, if possible, the relative theories on the nature of man held by Dewey and Hutchins, to point out the favorable and the unfavorable aspects of each, and, finally, to summarize both theories by contrasting each with the teachings of the Angelic Doctor.

I

The confusion existing today in the various schools of psychology can be traced to the lack of a complete and thorough understanding of the philosophic principles underlying the nature and creation of man. There has been a complete disregard on the part of many moderns for the elements of metaphysics. The existence and activity of a spiritual soul is therefore either openly or tacitly negated. Materialistic experience seems to be, and to have been, the goal of all ideas:

During the last three centuries, Naturalism has dominated to a great extent the intellectual life of Western Europe and America. It has given rise to various theories of life such as Materialism, Positivism, Individualism, Socialism, Liberalism, and Communism. Basically, it has oriented all of these by making man continuous with nature, by confining his destiny to earth, and by eliminating the supernatural. To the naturalistic attitude of mind, the conception of Christianity with its philosophy of life directed to the here and the hereafter, is obsolete.¹

¹ Geoffrey O'Connell, *Naturalism in American Education* (New York: Benziger Brothers, 1938), Introduction pp. XXIV-XXV.

MATERIALIST AND NATURALIST

[Dewey is a materialist. To him "there is nothing to which growth is relative save more growth."] This Materialism, or Naturalism if you will, is nothing more than a high-sounding label for atheism. Indeed, Arnold Lunn declares "Naturalism is only Atheism in evening dress." ²

While philosophers of the naturalistic bent are united in the common belief that nature contains the solution of all problems that concern men and the universe, they differ in their specific theories which present the answer to the question: What is nature and what is man? "The question of questions for mankind," says Huxley, "the problem which underlies all others, and is more deeply interesting than any other, is the ascertainment of the place which man occupies in nature and of his relation to the universe of things." ³

This Naturalism denies the existence of a First Cause. It concerns itself completely with the visible world. Consequently, it denies the presence of the soul. Furthermore, by attributing to purely physiological causes and processes the functions of the mind—consciousness and intelligence—it eliminates a principle of Dualism; namely, the union of the mind and the body.

Dewey declares in one of his books that his philosophy of life was, for a time, the result of his contact with the works of Hegel:

Hegel's synthesis of subject and object, matter and spirit, divine and human, was no mere intellectual formula; it operated as an immense release, a liberation. Hegel's treatment of human culture, of institutions and the arts, involved the dissolution of hard and fast dividing walls.⁴

Dewey, however, drifted gradually from Hegelianism. This separation was delayed long enough, nevertheless, to enable the Hegelian principles to leave an indelible mark on his thinking. It is, in last analysis, on evolutionary and biological concepts that Dewey bases his philosophy of life and his notion of the nature of man:

² Arnold Lunn, *The Flight From Reason* (New York: The Dial Press, Lincoln MacVeagh, 1931), p. 153.

³ O'Connell, *op. cit.*, p. 9, and Thomas Henry Huxley, *Evidence as to Man's Place in Nature* (London: Williams and Norgate, 1863), p. 57.

⁴ John Dewey, "From Absolutism to Experimentalism," *Contemporary American Philosophy, Personal Statements*, G. P. Adams and W. P. Montague, ed. (New York: The Macmillan Company, 1930), p. 19.

Man's home is nature; his purposes and aims are dependent for execution upon natural conditions. Separated from such conditions they become empty dreams and idle indulgences of fancy. This philosophy is vouched for by the doctrine of biological development which shows that man is continuous with nature, not an alien entering her processes from without.⁵

KNOWLEDGE A BIOLOGICAL FUNCTION

To Dewey, knowledge is a biological function. In other words, intelligence is merely the interaction which directs the course of change in nature's old continuing interactions.⁶ Knowledge, therefore, is *instrumental*, the *only* means of regulation and direction in experience. Man possesses no soul, mind or reason in the scholastic sense. There is no spiritual substance, the substantial form of the body, the principle of immanency of life. This doctrine of organic development has absolutely eliminated the dualism of soul and body:

The independently existing soul restricts and degrades individuality, making of it a separate thing outside of the full flow of things, alien to things experienced and consequently in either mechanical or miraculous relations to them.⁷

As for Dewey's conception of the mind, we have the following:

There is no such thing as mind existing with mental states and operations that exist independently. Such a conception is "mythical" since mind appears in experience as ability to respond to present stimuli in the basis of anticipation of future possible consequences and with a view to controlling the kind of consequences that are to take place.⁸

According to Schilpp, Dewey's motive is:

The attempt to furnish an intellectual basis, justification, and method for biological and social progress. His primary interest is and evidently always has been in the betterment of human life and of its environment for the sake of human advancement (i. e., the biological development of the human species). The practical interest has been foremost in Dewey's life and work.⁹

⁵ John Dewey, *Democracy and Education, An Introduction to the Philosophy of Education* (New York: The Macmillan Co., 1933) p. 333.

⁶ John Dewey, *The Quest for Certainty: A Study of the Relation of Knowledge and Action* (New York: Minton Balch and Company, 1922), p. 214.

⁷ John Dewey, *Influence of Darwin on Philosophy and Other Essays in Contemporary Thought* (New York: Henry Holt and Co., 1910), p. 268.

⁸ *Ibid.*, p. 153.

⁹ O'Connell, *op. cit.*, footnote p. 116.

With these principles expressed, we can readily see that the soul and body, the mind, intelligence and reason, in the light of traditional doctrines, have no meaning. No dualism exists between thought and object, for knowledge is only a functional part of experience and not a finished logical system. Dewey rejects God, Revelation, the Supernatural. He is opposed to all religion.¹⁰ He rejects the concept of moral law. To him there is no one supreme good, a "summum bonum," but many goods, each being the mode for the specific situation requiring improvement. To be moral means to be social, "to be fully and adequately what one is capable of becoming through association with others in all the offices of life."¹¹ To Dewey's way of thinking, man's nature has, in itself, no natural or absolute moral standards. Like the true and the good, morals vacillate with the conditions and needs of life:

Dewey begins his inquiry in the social nature of man in his social environment. Dewey's idea of democracy becomes his objective in the perfectioning of man. Democracy is an intelligent use of co-operative means for the progressive attainment of significant personalities.¹²

We can see from this brief and all too incomplete treatment of Dewey's works, which are voluminous, that his concept of man's nature is decidedly monistic. While we may find in some of his works favorable points in so much as, "even in the worst of works there may be a grain of good"; we can, with little difficulty, say that Dewey's naturalistic writings, in which we find the complete negation of all things spiritual—no soul, no God, no religion, no morality or immortality—leave little doubt in the mind of the reader that his concept of man's nature lifts man but one step above the animal—and that step, in final analysis, is infinitesimal.

II

It is gratifying, however, to notice that the modern trend is away from the Materialism and the Naturalism of Dewey and his followers. It would seem that the intellectual world today

¹⁰ John Dewey, *A Common Faith* (New Haven: Yale University Press, 1934), pp. 1-28.

¹¹ John Dewey, *Democracy and Education* (New York: The Macmillan Co., 1933), p. 415.

¹² Max C. Otto, "John Dewey's Philosophy," *The Social Frontier*, Vol. III, June 1937, p. 266.

was once more turning to a psychological dualism. Philosophers are acknowledging that the constitutive principles of man, setting him apart from all other things, are rationality and animality. That there exists, in the American mode of education today, a chaos and confusion, is readily admitted. That this chaos is due to the lack of a "sound and consistent philosophy, thesis, or principle," is subscribed to by many of these leaders.¹⁹ Where then shall we turn for a solution of these difficulties?

MAN: NO MERE ANIMAL

That these difficulties exist is accepted by even the most divergent thinkers—Dewey and Hutchins. In the books written by Robert Maynard Hutchins—*No Friendly Voice* and *The Higher Learning in America*—the pendulum of thought swings in a complete arc from the Deweyian concepts. Hutchins, aware of the confused state, pleads for a return to a unity that is rationally ordered, and which may be achieved by the restoration of metaphysics in the curriculum. From this very suggestion we may be able to deduce Hutchins' concept of the nature of man. It is more than "mere animal."

It is no secret that in achieving his plan, Hutchins lays claim to the concepts of Plato, Aristotle, and Aquinas. It is their metaphysics that he would make the core of education. Man, to him, is not just "body." He claims, for this being, intellect: intellect of a kind that is not too far afield from our Catholic concept which embodies "soul":

In some way or other, the theory of evolution got involved in these developments; it gave aid and comfort to empiricism and was particularly happy in its effect upon education. Evolution proves, you see, that there is steady improvement from age to age. But it shows, too, that everybody's business is to get adjusted to his environment. Obviously, the way to get adjusted to the environment is to know a lot about it. And so, empiricism, having taken the place of thought as the basis of research, took its place too, as the basis of education. It led by easy stages to vocationalism; because the facts you learn about your prospective environment (particularly if you love money) ought to be as immediate and useful as possible.

We begin, then, with a notion of progress and end with an anti-intellectualism which denies, in effect, that man is a rational animal. He is an animal and perhaps somewhat more

¹⁹ Abraham Flexner, *Universities: American, English, German* (New York: Oxford University Press, 1930), p. 213.

intelligent than most. As such, man can be trained as the more intelligent animals can be. But the idea that his education should consist of the cultivation of his intellect is, of course, ridiculous. What it must consist of is surveys, more or less detailed, of the modern industrial, technological, financial, political and social situations so that he can fit into it with a minimum of discomfort to himself and to his fellow-men. Thus the modern temper produces that strangest of modern phenomena, an anti-intellectual university.¹⁴

This rather lengthy passage from the most discussed of Hutchins' works, written in what might be considered as veiled sarcasm, throws light on the aversion he has for the modern concept "which denies, in effect, that man is a rational animal."¹⁵

SHALL SCIENCE BE IN CONTROL?

Hutchins' plan is definitely away from the utilitarian, monetary, practical, scientific, and vocational trends in the educative process of today. He has been criticized by his contemporaries for this. Aside from the controversy that waged for a time between himself and Dewey, we can find much criticism in the writings of a former member of his faculty, who is now president of Brooklyn College:

Modern higher education must put its main emphasis on the method of science. This does not mean that the activities of former systems of higher education are not to be included in the present system. It means that the intellectually distinctive characteristics of the modern world—scientific methods and results and a philosophy cooperating with scientific and humanistic interests—should be the dominant quality of modern higher education. We can do full justice to the richness of man's intellectual and cultural heritage, and yet give science a high place in meeting the demands of active living in the modern world. This is a modern alternative "to exclusively theological, metaphysical or literary orientations." (Writer's quotations.) Science can be at once its own reward, and the highest award of living thought to the life of action.¹⁶

This plainly accuses Hutchins of completely omitting, from his plan for the higher learning, the inclusion of modern science as

¹⁴ Robert M. Hutchins, *The Higher Learning in America* (New Haven: Yale University Press, 1936), pp. 26-27.

¹⁵ *Loc. cit.*

¹⁶ Harry D. Gideonse, *The Higher Learning in a Democracy* (New York: Farrar and Rinehart, 1939), p. 27.

the basis of man's culture. Gideonse continues to declare that the vast store of scientific data and method, the accumulation and progress of these past two centuries of scientific progress are to be relegated to the realm of the non-existent, while, in its place, an antiquated system of thought which declares itself to be final, authoritarian, and ultimate will rule:¹⁷

To crystallize truths into Truth and to substitute metaphysics for science is to arrest a process of intellectual growth that is the basis of the democratic process.¹⁸

It would seem that the writings of Gideonse are impregnated through and through with the Deweyian concept and theory. Like Dewey, his goddess is science. He accuses Hutchins of the desire to rout science completely from his educational plan and to treat man purely and solely from an intellectual basis. Yet Hutchins himself denies any such desire:

I yield to no one in my admiration and belief in the accumulation of data, the collection of facts, and the advance of the empirical sciences. These taken together constitute one of the grand activities of modern times. It must be continued and encouraged. I wish merely to point out that this activity must be that intellectual training and the development which in my view are education.¹⁹

AN "INTELLECTUAL" DUALIST

As Dewey adheres in his principles (if he can be said to "adhere" to anything) to the psychology of science, it might be said that Hutchins swings in the other direction to the philosophic psychology. Dewey is an out-and-out monist. Hutchins is what might be called an "intellectual" dualist. He admits that the nature of man is such that he seeks first causes and prime principles in the realm of the supernatural. He expresses frequently throughout his writings theological concepts, in the guise of what he calls a metaphysics. He declares, however, that while theology was the forte of the medieval university, our generation is "faithless" and "takes no stock in revelation."²⁰

Metaphysics, then, as the highest science, ordered the thought of the Greek world, as theology ordered that of the

¹⁷ *Ibid.*, pp. 10-30.

¹⁸ *Ibid.*, p. 7.

¹⁹ Hutchins, *op. cit.*, p. 89.

²⁰ *Ibid.*, p. 97.

Middle Ages. One or the other must be called upon to order the thought of modern times. If we cannot appeal to theology we must turn to metaphysics.²¹

In all this confusion, we find the undercurrent of ignorance—for these philosophers deal with the "part" rather than the "whole." Unless they recognize the personal nature of man, his fundamental, innate and spiritual nature, our chaos and confusion will persist. Our educative process must be founded on more than just the "animal" in man, and more than just the "intellectual" in man, if it is to exert its proper and directive influence. The spiritual and the moral laws of human nature as embodied in a sound and lasting philosophy and theology must be its basis.

III

Man has by nature not only animality and rationality, but he lives in a supernatural order. Therefore, man must seek the perfection of the ideal through the natural and the supernatural. He must know the proper hierarchy of things. He must know that these are not distinct and separate but must be ordered properly from the senses to the intellect and will and finally to God:

Hence our affirmation of human nature must be equally total and sincere. The soul of man must be set at the summit of the hierarchy of human values, and the free exercise of his spiritual powers must be protected from tyrannous encroachments. The human personality must be enthroned in a unique sacredness; to subject it exclusively to the creation of purely temporal values must be regarded as a profanation of its immortal dignity. Human reason must not be debased by concessions to sentimentalism, and the science that it creates, though no longer queen of human life, remains still in her own order Lady Paramount. "Intellectum valde ama" is a Christian precept. . . . We put a blessing on man's natural and incessant endeavor to become master of his material environment. We recognize in science and in its interest in empirical phenomena a human and hence a holy impulse. . . . Integral Humanism, then, is our ideal.²²

The theories contained in the preceding pages concern them-

²¹ *Ibid.*, p. 99.

²² John Courtney Murray, S. J., "Towards a Christian Humanism: Aspects of the Theology of Education," *A Philosophical Symposium on American Catholic Education*, Guthrie and Walsh, ed. (New York: Fordham University Press, 1941), pp. 109-110.

selves with the body of man or the mind of man. It is, however, the union of body and soul that Aquinas formulates.²³ It is his philosophy, the hierarchy of powers in man, that will clear away the chaos and confusion. Man by his very nature constantly seeks to elevate himself above the natural order. He can find this in the supernatural.

It is obvious therefore that this life must be looked for in some object external to man, and in an object that is supernatural, seeing that man cannot find his end in himself or in other human beings.²⁴

Man is not the sum total of his material surroundings. He goes beyond: "It is the religious instinct of man, his yearnings for other-worldly ideals, his discontent with the complexities of man-made civilization, his groping for the immortal and the divine."²⁵

MAN'S FINAL DESTINY

With his immortal soul and his heavenly destiny, the person is above every community on earth. Man's final destiny is not in the mastery of the universe, presumably achieved in science; nor is it to be found in the all-embracing concept of intellectualism, but in God: "The good of the whole is not the ultimate end of man, but God Himself is such."²⁶

—To outline the nature of man according to the teachings of Aquinas would be an article in itself. To show wherein the theories on this nature of man held by Dewey and Hutchins fail, in the light of Saint Thomas, is itself a comprehensive task. We have shown that Dewey considers man, in final analysis, an animal. He casts aside rational belief, God, and revelation. He deprives man of the rational soul which designates him as a human creature, an intellectual being—whose operations are to understand, whose goal can be met only by a human type of association.²⁷ Dewey leaves man in a horizontal position—grovelling in the earthy mire of animality from which he is

²³ Robert E. Brennan, O. P., *Thomistic Psychology* (New York: The Macmillan Co., 1941), pp. 48-49.

²⁴ E. J. Eustace, *Mind and the Mystery* (New York: Longmans, Green and Co., 1937), p. 129.

²⁵ *Ibid.*, p. 132.

²⁶ *Summa Theol.*, I-II: q.2, a.8, ad.2.

²⁷ *Ibid.*, I: q. 79, a. 1, c.

unable to rise. Man "crawls on all fours" in the Deweyian concept.

MAN BECOMES GODLIKE

With Hutchins, the nature of man differs. He admits the animality of man but injects into it a higher mode and concept—that of intellect. It is the intellect of metaphysics, the human intellect. He raises man from the horizontal position of Dewey to a vertical position of "man aspiring upward." Man no longer crawls on all fours. With Hutchins, he has become erect. But Aquinas will have us know that human intellect is not enough. We must go higher. Man must not crawl. Man must not only walk. By the infusion of God's grace, by the fact of the adoption of the human form in the Incarnation, man is impelled to soar aloft; to seek the heights of the super-natural. He becomes Godlike. His human intellect is helped in a special way by participation in the intellectual power given by the Superior Intellect—God.²⁸

Man goes through life finding *some* satisfaction in the goods of earth, only to learn that these cannot give happiness because the satisfaction of man's desire is to be found in no created thing. Man, it is true, is of the natural, the material, the animal. But, the nature of the human individual is distinguished from the plant and the animal by reason and will which makes him a person.

To be a person in the complete sense of the word means to be a being all one's own; to be a master of one's self; to be an independent whole and not a part; endowed with freedom of choice and therefore independent of the entire world. Neither Nature nor the State may invade—even God respects this.²⁹

We find this theory explained by Farrell when he says that man can be and is lifted above intelligence, and comes to grips with divinity, not through an image or a concept but in the way the divinity sees itself—through the immediate union of that supremely knowable essence to the intellect of man:

Of this ultimate goal then, it is strictly true that it is supernatural, not to be attained by natural powers. Yet, paradoxically, it is strictly personal attainment. No other creature,

²⁸ *Ibid.*, I: q. 79, a. 1, c.

²⁹ Jacques Maritain, *True Humanism* (New York: Chas. Scribners and Sons, 1938), p. 2.

neither man nor woman, nor the highest angel in heaven, can get it for us: nor will God force it upon us. We approach it step by step, by our own human actions, working with the constant help of God; and the last and eternally enduring act by which we grasp God Himself is an act of our intellect, something that can no more be done for us than our thinking here and now can be done by someone else and still be ours. Once had, this supreme good which satisfies all our desires and puts an end to our quest of happiness cannot possibly slip from our fingers. On its part, the beatifying object cannot dry up and blow away, it cannot decrease or cease to be what it essentially is, the universal good; on our part, we cannot get tired of it, there is nothing else that can tempt us from it, that can seem to have something that is not contained in that ultimate goal. Otherwise it would not be the ultimate, the universal good. Just as now we must will everything under the guise and in the name of good, so then we must will everything in the name of the divine good—what attractiveness there is in other things, comes from this final end.³⁰

In the light of Saint Thomas we view Dewey and Hutchins. With Dewey, man may become a scientist; with Hutchins he may aspire to be a philosopher and artist; with Thomas Aquinas, man may become a scientist, a philosopher, an artist, and a saint. This is the keynote of Thomistic philosophy. In this light we see the essential difference between Dewey, Hutchins, and the Angelic Doctor.

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There can be no unity in education unless religion has a place therein. Religion is philosophy too, because fundamentally it unites and unifies the two outstanding philosophical problems: God and man. Religion is from "re-legare" and signifies as Lactantius puts it, "to reunite man with God." Hence the Catholic system believes that religion is the essential subject in every curriculum from the lowest grade to the highest department in the university. And that is why there is unity in our system.—*Thomas Plassmann, O.F.M.*

³⁰ Walter Farrell, O.P., *A Companion to the Summa* (New York: Sheed and Ward, 1938), Vol. II, p. 17.

EDUCATIONAL NOTES

FOUNDATION FOR FAMILY RESEARCH

Formation of a Foundation for Family Study and Research at the Catholic University of America is an imperative need, the Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the Family Life Bureau, National Catholic Welfare Conference, declared in a paper read at the concluding session of the Family Life Conference held in Washington, D. C.

Launching of such a project at this time would prove one of the most noteworthy ventures ever undertaken by the Catholic University, Father Schmiedeler said in outlining as follows the scope of the aims and work to be undertaken by a research foundation of this nature:

A family foundation would serve to focus attention on the family, thereby tending to keep it to the fore in our thinking and our activity.

It would coordinate in some measure the many scattered efforts that are already under way in behalf of the family in various departments and schools of the University—and probably encourage their expansion.

It would also do work specifically its own, notably in the field of research and in the preparation of an advanced literature on the family.

It would fittingly function as an educational agency for the training of professional marriage counselors and for at least introducing to the field of marriage counseling students who are preparing for certain other professional careers.

Explaining the usefulness of such a foundation in focusing attention on the family, Father Schmiedeler said that "we are entirely too prone in this highly individualistic age to center attention on the individual rather than on the family unit.

"In the Western World," he continued, "this has gone so far in all departments of life that we now witness a powerful swing of the pendulum from this extreme of individualism to the opposite extreme of national socialism and communism.

"Perhaps nothing would do more to bring about again a sane balance between these two extremes of individualism and collectivism than once more to give due emphasis to the place of the family unit in the social order."

The family is a field in which distinctly Catholic work is peculiarly necessary, Father Schmiedeler pointed out. Recalling the fact that in spite of the many courses on family problems offered in secular institutions, family disintegration continues at an ever-increasing pace, he traced this result to rejection of the natural law and traditional family ethics.

With the decay of family life in the Western world, the very foundations of Western civilization have rotted, Father Schmiedeler said in conclusion. "If they are to be renewed and rebuilt the task will again have to be done, for the most part, by the Church. All the power, all the ingenuity, and all the superb organization of the Church will have to be brought into play to accomplish it."

NEW INTEREST IN LATIN

Teachers of the classics should be encouraged by significant trends in favor of Latin. *Education* in its November, 1944, issue deals exclusively with the subject of Latin. Two Sisters are among the contributors. Sister Francis Joseph reports on "Latin and the Integration Program at Marygrove College," and Sister Mary Joseph Aloysius, of Clarke College, Dubuque, writes on "Ancient and Modern Odysseys." Eleanor Roosevelt is quoted in favor of Latin: "It still seems essential to me to lay a foundation which will make it easier to study foreign languages. If I had not acquired enough Latin in school to use as a basis for the study of such languages as Spanish, Italian, and French, I would take Latin."

The Classical Outlook presents an eloquent plea in its November, 1944, issue, on "Latin as an International Auxiliary Language." Our teachers of Latin would be well advised to heed this telling plea.

THE FUTURE OF GRADUATE EDUCATION

The Thirty-ninth Annual Report of the Carnegie Foundation for the Advancement of Teaching 1943-44 pertains to the last year of service of Dr. Walter A. Jessup, president of the Foundation since 1934. Dr. Jessup died July 5, 1944. Before his death he had completed his studies for the Report.

"The American graduate school, long torpid," wrote Dr. Jessup, "may be on the brink of movement. As yet it has merely

stirred in its sleep. If it is to be a true awakening there must action."

Dr. Jessup estimated that under the "G. I. Bill of Rights" and other legislation as many as 200,000 men and women may enter or return to colleges and universities. Many of these will undertake graduate courses. The numbers expected to resume their education will place upon higher institutions a heavy strain which demands much foresight and educational statesmanship if it is to be met. Fortunately a few graduate schools are now bestirring themselves. If true leadership emerges and if a beginning is made in modifying the present tendency to overspecialization a new future of achievement will open.

For that future the prime need is men of vitality, wisdom, and insight, who, whether as teachers or scholars, deans or presidents, shall have the boldness to lay bold plans without recourse to delay and temporizing, and when the moment for action arrives take it and lead their fellows forward. American graduate education must justify by its own reinvigoration the faith which our people has long manifested.

The Graduate School and the Coming Peace

Dr. Jessup pointed out that under the needs of war "the flow of new blood into the teaching profession at our higher and secondary levels has almost ceased.

With the return of peace this condition will be reversed. The accepted source for recruiting the teaching strength that will be required in the better high schools and the colleges is the graduate school, which itself will probably be crowded beyond capacity. We are told that today men and women are being honorably discharged from the services at the rate of at least 70,000 a month. The ultimate rate may approximate half a million a year. If 4 per cent (a plausible ratio in view of the experience of 1918-20) of these seek admission to college, it is time the graduate school gave immediate and sharp attention to its future.

RELIGION IN HIGHER EDUCATION IN THE LIGHT OF WAR EXPERIENCE

Dazzled by rapid expansion of control over forces of nature, man has forgotten the limitations imposed on his creaturehood, and this has resulted in a dethronement of the study of God and religion, the Very Rev. Lawrence C. Gorman, S.J., President of Georgetown University, declared in an address at the eleventh

annual meeting of the National Commission on Christian Higher Education in Atlantic City in January.

The result of this false self-emancipation, Father Gorman said, has been confusion in understanding of the nature of God, of the nature of man and confusion in educational ends and means.

The solution to the critical situation in institutions of higher learning, Father Gorman emphasized, is drastic and requires that all Americans—Catholics, Protestants and Jews—unite in the presentation of basic religious truths concerning the existence of God and of man's essential relation to Him.

The difficulties that "arise from the historical and dogmatic differences among faiths," Father Gorman suggested, can be worked out for the higher educational institutions of the land along the same lines that the now-famous "Pattern for Peace" was worked out and issued simultaneously through the country's three major religious groups.

Father Gorman said letters from former college men to the Association indicate that the younger generation in the armed services has been appraising the education they have received and has been asking forceful questions, such as "What is value?" "What is the meaning of death?" and "What is the use of living anyhow?" These questions and others proposed by men and women still in the institutions of higher education indicate the importance of his topic, "Religion in Higher Education in the Light of War Experience," Father Gorman said.

He stressed that, to understand the war experiences, it must be realized that the war is not a cause but an effect. It is a catalyst precipitating the causes of cultural disruption, he continued, and the "fundamental reason for the cultural disease now affecting Western culture is the dethronement on the part of so many Americans of God, and hence the teaching and practice of a vibrant personal religion in their private lives."

He pointed out that such a neglect of God and of teaching religion was not true in early America, either Colonial or Revolutionary, and cited excerpts from the original charters of American pioneer colleges to show they aimed at defense in the teaching of the existence and nature of God and the teaching of religion.

FEDERAL AID TO EDUCATION FOR "ALL CHILDREN" URGED

BY PRESIDENT ROOSEVELT

Federal aid to education "only where it is needed" and which should "make good our national obligation to all our children" was advocated by President Franklin D. Roosevelt in his message to Congress on the 1946 fiscal year Federal Government budget.

"If a suitable standard is to be maintained in all parts of the country," the President's message stated, "the Federal Government must render aid where it is needed—but only where it is needed. Such financial aid should involve no interference with state and local control and administration of educational programs. It should simply make good our national obligation to all our children. This country is great enough to guarantee the right of education adequate for full citizenship."

ENROLLMENT GAIN FORECAST FOR CATHOLIC ELEMENTARY SCHOOLS

A gain of nearly 2 per cent in the enrollment in Catholic elementary schools is forecast in the returns received from 79 archdioceses and dioceses for the 1944-45 survey of Catholic colleges and schools conducted by the Department of Education of the National Catholic Welfare Conference.

These dioceses, which represent nearly 68 per cent of the total Catholic elementary school population in the United States, report 1,785,171 pupils, which is an increase of 33,837 pupils, or 1.9 per cent, over the returns for these dioceses in the biennial survey for the school year 1942-43.

Returns from the remaining 38 dioceses are expected to continue the upward trend, making the final total about 2,050,000 pupils as compared with 2,015,782 reported in the previous survey.

The significance of this forecast is that it will show for the first time since 1930 an increase in Catholic elementary school enrollments.

Beginning in 1932, elementary school enrollments have declined because of the nation-wide falling off in the birth rate during the preceding years. The total for Catholic elementary schools in 1930, the peak-year, for example, was 2,222,598 pupils. After that year the biennial surveys up to and including 1940

showed a total decrease of 8.4 per cent, or a loss of 187,416 pupils in ten years.

Public Schools Lost 12.4 Per Cent

During the same period the enrollment in public elementary schools dropped from 21,207,007 to 18,582,225, a decline of 2,624,782 pupils, or 12.4 per cent.

In commenting on this pupil loss, the U. S. Office of Education observed in its "Statistical Summary of Education, 1939-40": "This decrease was due chiefly to the decline in the number of pupils born after 1924 and to the changing policies of promotion within the schools, so that fewer students are retarded."

In its "Statistical Summary for 1941-42" the U. S. Office of Education reveals even a further decrease in public elementary school enrollments. However, this latest summary contains the following encouraging note:

"Estimates based on the number of children born each year from 1934 through 1942 show the approximate number of children who will be six years old each year from 1939 to 1948. Approximately 650,000 more children will be available for the first grade in 1948 than in 1940. The low point in first-grade children was reached in 1942. The new high point will probably be reached in 1949 or 1950."

N. C. E. A. CONVENTION CANCELLED

The annual convention of the National Catholic Educational Association, which was scheduled for the week of April 1, has been cancelled, it was announced following a meeting of the organization's general executive board.

The board announced the action was taken to comply with the request of War Mobilization Director James F. Byrnes, who had asked for a general cancellation of all conventions in order to facilitate wartime transportation.

A voluntary educational organization comprising all levels and types of Catholic education, the National Catholic Association has been holding annual conventions for the last 42 years. Its last general meeting was held in Atlantic City in 1944.

ELECTIONS AND APPOINTMENTS

Appointment of the Rev. William E. McManus, a priest of the Archdiocese of Chicago, to serve as Assistant Director of the De-

partment of Education, National Catholic Welfare Conference, has been announced by the Most Rev. Edward Mooney, Chairman of the Administrative Board of the N.C.W.C. Father McManus assumed his new duties under the Very Rev. Msgr. Frederick G. Hochwalt, Director of the Department of Education.

* * * *

The Rev. P. A. Roy, S.J., president of Loyola University of the South, was elected vice-president of the Association of American Colleges at the convention in Atlantic City, N. J. Father Roy will remain a member of the executive board of the association, which consists of colleges and universities throughout the United States. The primary purpose of the association, which is affiliated with the National Committee on Christian Education, is to raise collegiate educational standards.

Father Roy is also president of the College and University Department of the National Catholic Educational Association and a past-president of the Southern Association of Colleges and Secondary Schools.

* * * *

The Most Rev. James A. Griffin, Bishop of Springfield in Illinois, has appointed Al Lewis Director of the Health and Physical Education Program for Catholic Schools in the diocese. The State of Illinois has passed a statute requiring increased emphasis on health and physical education in all State schools. Though the new law does not apply to private schools, Bishop Griffin has recognized the need for such a program. Mr. Lewis assumes his post in March.

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Appointment of the Rev. Adrian F. Brandehoff, priest of the Diocese of Fort Wayne, as the fifth Rector of the Pontifical College Josephinum at Worthington, Ohio, has been announced by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, who is the Ordinary of the Pontifical seminary.

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The Very Rev. J. Hugh O'Donnell, C.S.C., President of the University of Notre Dame, has accepted an appointment to a special committee of the Government's Office of Scientific Research and Development. The committee was formed at the sug-

gestion of President Roosevelt. Its function is to advise the Government what it can do, now and in the post-war period, to aid research activities by public and private agencies.

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SURVEY OF THE FIELD

A scholarship in the amount of \$2,500 for biblical studies in the schools of Rome and Jerusalem after the war has been established by the Catholic Biblical Association of America, it has been announced at the Catholic University of America by the Rev. Joseph L. Lilly, C.M., general secretary of the Association. The scholarship will be awarded on the basis of a competitive examination to be held at the Catholic University from June 6 to 8. The examination, Father Lilly said, will be open to any priest, diocesan or regular, of the United States or Canada. Further information can be obtained by writing to the general secretary at the Catholic University. . . . Tracing the tragic state of the world to the fact that "we have by-passed God," the Rt. Rev. Msgr. David L. Scully, pastor of St. Patrick's Church, Springfield, Ill., proposed at a meeting held in Pleasant Plains High School that school children of the nation, before they salute the Flag each morning, recite a pledge in which they salute God. The following pledge was composed by Monsignor Scully: "I pledge allegiance to the God Who made me and to the Commandments which He has established, and to the Doctrine of the Fatherhood of God and the Brotherhood of man, with Justice and Mercy for all." . . . The Rev. John J. Dempsey, of Buffalo, has been appointed National Chaplain of the Newman Club Federation by the Most Rev. James H. Ryan, Bishop of Omaha. Father Dempsey has been a Newman Club chaplain since 1937, when he became chaplain of the Newman Club at Buffalo State Teachers' College. He is still serving in this capacity and is also chaplain of the Central New York Province of the Newman Club Federation. The Rev. Michael Mulvoy, C.S.Sp., chaplain of the Newman Club of the University of Alabama and Gulf States' Province Chaplain, served the Federation as its national chaplain during the past year. . . . A new religious education measure has been prepared for introduction in the New Hampshire State Legislature. The proposal would permit church representatives to visit public schools for religious instruction of students

one hour each week. A similar measure was defeated in the House in 1943 after one of the most spirited debates of the session. That bill was indorsed by the New Hampshire Council of Religious Education. . . . Gold Stars on the University of Notre Dame's service flag have risen to 168, exactly triple the number of students and alumni who lost their lives in World War I. In memory of those killed, as well as the 35 Notre Dame men listed as "missing in action," and 26 prisoners of war, the Rev. William T. Craddick, C.S.C., prefect of religion, has instituted weekly "casualty days" at the University. Each Thursday morning the entire student body offers Mass and Communion for that intention. . . . The audio-visual system of education will be introduced in Catholic schools beginning this semester, it is revealed in a letter addressed by the Most Rev. James A. Griffin, Bishop of Springfield in Illinois, to the priests and school Sisters of the diocese. "The Catholic system is progressive in the best sense," Bishop Griffin declared. "It uses any aid to education that produces results. Audio-visual is a working educational device—GI Joe has found that out. The use of the motion picture is not a fad, but an aid that has come to stay." . . . Forty students of the College of New Rochelle are engaged in a program featuring dual lectures, conducting discussions and entertainment in the parishes throughout the Archdiocese of New York and vicinity. Discussions of over 30 timely topics have been presented at Holy Name Societies, Newman Clubs, Rosary Societies, Children of Mary groups, high schools, Knights of Columbus Councils, and on radio broadcasts. The Lecture group, of which Mother M. Pauline is moderator, aims to set forth the Catholic viewpoint and principles involved in problems of current interest. The entire program is gratis to any club or organization requesting it.

St. Thomas and the great Schoolmen made Aristotle, as Cardinal Newman puts it, carry wood and water into the Sanctuary. But they did more. Philosophy furnished them with the granite blocks and steel beams upon which they raised the immortal edifice of our theology.—*Thomas Plassmann, O.F.M.*

REVIEWS AND NOTICES

The New Testament of Our Lord and Saviour Jesus Christ, translated by Msgr. Ronald A. Knox. New York: Sheed and Ward. Pp. 573. Price, \$3.00.

My first purpose in taking up this translation of the New Testament was to see what Msgr. Knox had made of certain difficult texts. However, I immediately became completely absorbed in the new and clearer rendering.

Msgr. Knox made his translation from the Vulgate at the request of the Hierarchy of England. Skilled in the English language as he is, he was well suited for the task he proposed to himself: "To aim first of all at clarity, using no expression that is not current in modern English." Often a happy choice of words for familiar, but not too clear, passages brings out a meaning hidden in the Rheims version. Consult, for instance, the story of the Annunciation (Luke 1,26-38), of Joseph's anxiety (Matth. 1,18-25), the parable of the Prodigal Son (Luke 15,11-32), the introduction to Romans (1,1-4). The Monsignor has done especially well in handling connective words and phrases. The breaking down of long sentences also makes the text more intelligible.

Many of those who will read this new translation will not be professional Scripture scholars. Lest they be misled by the style, I think it fair to note that there are passages in which Msgr. Knox does not fare so well in expressing the meaning of the Sacred Writer. At times he chooses a word which does not give the original meaning as well as did the word of the older version; e.g., Christ had not merely an "abundance" of grace, He had a "fullness" of grace (John 1,16). "Existence" is a poor substitute for the biblical term "life" (Rom. 6,4). And, by the way, both "abundance" and "existence" are of Latin origin, while "fullness" and "life" are Anglo-Saxon. "Father's power" weakens St. Paul's idea in "Father's glory" (Rom. 6,4). "First birth" is hardly an improvement on "firstborn" (Col. 1,15 and 18).

Sometimes when there are several probable opinions, Msgr. Knox translated in such a way as to side definitely with one opinion. The literal translation should be put in the text, and a note should record the diverse interpretations. It does happen, as everyone acquainted with the history of exegesis knows, that

opinions which are considered rather certain at one time are later discarded. In such contingency it is easier to discard a footnote than to change the text. A case in point is "the living power of guilt" in place of "the body of sin" (Rom. 6,6). True, a commentary would be necessary, but no translation can dispense with a commentary altogether. Another instance is in Col. 1,15 b: the Fathers of the Church refer this text quite often to Christ as Man so that we should not translate it in such a way as to exclude this latter meaning.

In spite of these flaws every reader should enjoy this new rendering of God's Word.

DOMINIC UNGER, O.F.M.Cap.

The Catholic University of America.

The Book of Margery Kempe. Edited by W. Butler-Bowdon. New York: Devin-Adair Co., 1944. Pp. xxviii+243. Price, \$3.75.

For five hundred years this book was waiting to be found. The litterateur will welcome it for, written in 1436, it is the earliest known autobiography in English. The historian will prize its graphic portrayal of medieval English life. The medieval pilgrim might have used the book as a Baedeker: Margery visited shrines in England, France, the Holy Land, Italy, and Spain. Her travels in these parts are recounted with the accuracy of a ship's log, except for the spelling of towns and villages—and here Margery apologizes for her inclination to phonetic spelling. Though the theologian will scratch his head a few times in doubting amazement yet he will follow Margery's spiritual progress with delight.

Margery Kempe was in her seventies when she began to dictate the memoirs of her life. And what a life it was! Her revelations are, to put it mildly, somewhat bizarre: on one page she is arguing with her husband, on another she is speaking of the Divine Indwelling. After a while, it seems that Margery looked at heavenly visitations as if they were part and parcel of everyday life. If one should doubt the authenticity of her revelations, then he must credit Margery Kempe with one of the most vivid imaginations ever set in motion.

Concomitant with these heavenly revelations was the gift of tears. Visions of joy made her weep; visions of sorrow made

her weep. She wept abundantly and boisterously. This was the cause of much embarrassment to her friends and occasioned constant persecution: the sobbing woman was ordered out of church; she was jailed, suspected of heresy, but acquitted in the end. Facing the slander and gossip of the world was her purgatory on earth. Some believed she was a holy woman; others just knew she was possessed by the devil. Withal Margery had a way with people. She was not a carping critic, yet was not at all a timid soul when it came to denouncing evil whether in high or low places.

True, *The Book of Margery Kempe* is slow reading. It is medieval. But a touch of the medieval, like Margery Kempe, is just the thing to "slow down" the modern mind to a dignified pace.

SIMON CONRAD, O.F.M.Cap.

Capuchin College,
Washington, D. C.

Love One Another, by Rt. Rev. Fulton J. Sheen. New York: P. J. Kenedy and Sons. Pp. 185. Price, \$2.75.

Monsignor Sheen's latest book takes its place with those works seeking to provide an answer to current social problems. *Love One Another* provides the answer. The book easily excels, not only by reason of its content which is but a practical commentary on the great Scriptural text from which the book takes its name, but also because of the terse and telling way in which Dr. Sheen presents old truths.

The author points out how God Himself is the foundation of all true love. In graphic manner he exposes the various bypaths men tread in refusing to accept God's love, despite the gentle insistence of that love. After describing the beautiful relationship of divine friendship the author offers practical observations on preserving friendship with God and with neighbor. The second half of the book deals with love of neighbor, first in general, then in particular. We find chapters on the friendship of Christians with Jews and Jews with Christians, of Catholics with Protestants and of non-Catholics with Catholics, and a chapter on friendship with all peoples, races and classes. A final chapter is given over to select prayers.

Besides presenting the usual vivid style of its author, this book has other reasons to commend it. It is timely. That the

observation of God's two Great Commandments—by all—will answer the world's need today, or at any time for that matter, goes without saying. In insisting on this point Msgr. Sheen brings into play his wide knowledge of the various classes of men and their particular needs. He speaks simply, even when explaining such truths as the Most Holy Trinity and the Sacramental System. The book scintillates with scriptural texts. Indeed, some pages are little more than a series of appropriate quotations from Sacred Scripture, revolving about the central theme of love for God and neighbor.

ERIC MAY, O.F.M.Cap.

The Catholic University of America.

Christian Behaviour, by C. S. Lewis. New York: The Macmillan Company, 1944. Pp. 70. Price, \$1.00.

This book will have its enthusiasts and its critics. Basing his book on a series of radio talks he gave in England, the author applies the principles of Christian morality to modern conditions. Except for a few erroneous opinions, the treatment is orthodox. The style is as stimulating and as sparkling as anything that has come from the pen of Mr. Lewis.

While there is much that is good and true in what Mr. Lewis says, yet his book cannot be recommended as a safe guide for Christian behaviour. We must, for instance, take exception to the author's views on marriage. Mr. Lewis would not have Christians force "their views of marriage" upon those that do not believe in the permanence of the bond of matrimony. He forgets that the lifelong character of the marriage contract is based on the natural law and that God is the Author of this law. He would have "two distinct kinds of marriage: one governed by the State" with divorce permitted; "the other governed by the Church" with divorce forbidden.

The truly beautiful chapter on "Forgiveness" is marred by the last paragraph. The author has God loving the individual, and one person loving another because "we are all things called selves." This is, to say the least, a novel motive. One wonders why a Christian would offer such a motive when there are so many supernatural motives for loving and forgiving one another.

DON NALLY, O.F.M.Cap.

Capuchin College,
Washington, D. C.

Peace Grows in My Garden, by Sister M. Josephine, O.S.U. New York: P. J. Kenedy and Sons, 1944. Pp. xiv + 174. Price, \$2.00.

The past two decades abound in indications that, as a group Catholics in America are coming spiritually of literary stature. We have finally outgrown the necessity of relying on European originals or translations as our only source of spiritual food. We are competent to express the same truths accurately and properly in our own language.

Sister M. Josephine portrays a Christian soul under the guise of a garden. In it grows that peace which the world cannot give. Seedlings (the virtues and gifts) impregnate the soul in Baptism. The nourishment, the development, and the flowering of these seeds depend largely upon the toil of the gardener. It is a lifetime task to keep one's garden free from every blight (venial sin), and to guard it against the encroachment of all weeds, especially those which can choke out the flowers entirely (mortal sin). It is a serious business, requiring earnest effort. The gardener is stirred to greater effort by a moving description of the passion and death of Our Lord. The garden must be flooded with sunshine (presence of God). It must enjoy warmth (union with God). It must be kept in perfect condition (community life, the Rule, and spiritual exercises). And, betimes, pruning (mortification) is very salutary. The delicate flower itself reaches maturity under the assistance of the Blessed Trinity.

The author writes specifically for religious women. Those who have spent some years in religion will vouch for the accuracy of her presentation; while beginners will learn to appreciate how the ordinary minutiae of every-day religious life are fully adequate to nurture peace in their own soul.

NATHANAEL SONNTAG, O.F.M.Cap.

The Catholic University of America.

Mirror of Christ—Francis of Assisi, by Isidore O'Brien, O.F.M. Paterson, N. J.: St. Anthony Guild Press, 1944. Pp. viii + 205. Price, \$2.50.

The matter is old; the manner is new. Father O'Brien, in a refreshingly popular style, offers an accurate and inspiring life of the Little Poor Man of Assisi. After describing the religious and economic status of the world at the end of the 12th century, the author carefully fits Francis into the scene. This gives the

reader an unusually clear picture of the peculiar circumstances which directly or indirectly influenced the life of Francis Bernardone. The description of Francis' character, his youth and his conversion are particularly well done.

The title is a summary of the story. For the life of Francis was but a vital reflection of the life of Christ. Indeed, the reader will marvel at the many striking similarities revealed by Father O'Brien. The book was written especially for Franciscan Tertiaries as a popular life of their Father. It will certainly fill that purpose and more. For this story of the greatest promoter of peace since Christ, appearing as it does in a time of world-wide war and unrest, might well answer another urgent need. The religious and economic world into which Francis was born was a miniature model of modern times: "The atmosphere was military . . . worldly and materialistic influences were at work . . . religious fervor had waned . . . human hearts indeed had grown cold" (p. 9). Francis saw that the trouble stemmed from the hearts of men. He went out to recapture the world for Christ by teaching human hearts anew the joy and love of the Gospel. His method proved a cure-all for those who used it. Perhaps the author of this new life of St. Francis had in mind to present to his readers a well-proven peace plan. At all events, that is certainly what he has achieved.

JUDE R. SENIEUR, O.F.M.Cap.

Capuchin College,
Washington, D. C.

English for Business, by Charles Chandler Parkhurst and Alice Amelia Blais. New York: Prentice Hall, Inc., 1944. Pp. 440. Price, \$2.25.

The average teacher believes that English as used in business is so simple as to require no textbook. However, when we learn from the book under review that "approximately 90% of all business is accomplished by the business letter, leaving about 10% to be carried on by means of the telephone, the telegram and the personal interview," we realize the importance of using English properly to achieve results.

While this book is intended primarily for students preparing for the business world, it is perhaps more urgently needed by the employer than by the prospective employee. It is the employer

who dictates the business letter and who might therefore well learn from this book not only the grammar but also the rhetoric of a telling business letter.

English for Business, with its clear, concise rules of grammar, its listing of obsolete and hackneyed phrases, its contrasting examples of routine letters with letters showing a more imaginative handling of commercial details, should prove a useful handbook for the businessman and a very practical textbook in business schools.

AGNES C. CURRAN.

For Country and Mankind, Twelve Plays about Dreams That Came True, by Bernard J. Reines. New York: Longmans, Green and Co., 1944. Pp. ix + 239. Price, \$2.25.

For Country and Mankind is a book of twelve one-act plays dealing with great men and women, who are set forth as an inspiration to youth. No one can condemn so noble a purpose. But the author, this reviewer feels, fails to present the kind of people who can inspire youth; he fails because he builds heroes and heroines by a method that is first cousin to the way the old hagiographers produced their saints. The human side is missing. Reines' heroes are work-horses, not people.

Nonetheless, an experienced director can "do things" with these plays. Some of them may be made to lend themselves to the modern forms; space-staging is a possibility. There is a large variety of character. The playwright introduces us to Mark Twain, Washington Irving, Joseph Pulitzer, William T. G. Morton and his story of ether, Benjamin Franklin, Thomas Edison, Horace Mann, Henry Bergh and his plea for kindness to animals, Clara Barton, foundress of the American Red Cross, John James Audubon, famed ornithologist, and the amazing Filipino patriot, José Rizal. Yes, these plays have their possibilities; but do not let them be handled by directors whose only experience in theater was their own class play "way back when."

Nor should we overlook the fact that a book of plays can be read. Teachers will not go wrong in encouraging the reading of some of these sketches. Great men always have a message for the young, and the play-form is an interesting way of transmitting that message.

AQUINAS PATCH, O.F.M.CAP.

The Catholic University of America.

University Records and Life in the Middle Ages, by Lynn Thorndike. New York: Columbia University Press, 1944. Pp. xvii + 476. Price, \$5.50.

The student of the history of education who is familiar with Hasting Rashdall's work in three volumes, *The Universities of Europe in the Middle Ages*, H. S. Denifle's scholarly treatise, *Die Universitäten des Mittelalters bis 1400*, Charles H. Haskin's book on *The Rise of the Universities*, and Stephen D'Irsay's two-volume work *Histoire des Universités Françaises et Étrangères* will find this volume of passages translated from university records and other sources by Professor Thorndike informative and most interesting reading. Since the universities were cosmopolitan in character and very much alike in aims and organization, a chronological arrangement of the passages has been made by the author with little concern for geographical distribution of the material.

Many of the passages, in fact almost one-half of the 176 items selected, are from the *Chartularium*, a monumental work containing records of the University of Paris published toward the close of the nineteenth century under the direction of Denifle with Emile Chatelain, the Sorbonne librarian, as collaborator. The *Chartularium* contains invaluable information regarding the inner life of the University of Paris—its organization, professors, students, relations with popes and kings, etc.—during the period when Paris was the leading university of theological learning. Among the various other sources, both documentary and literary, from which selections have been made are Fournier's edition of the statutes and privileges of other French universities, the *Urkundenbuch* for the University of Heidelberg, and the writings of Abelard, John of Salisbury, and Pierre Dubois.

While the translations deal primarily with the records of the medieval universities, a few selections are included regarding teachers, students, and lectures in the sixteenth and seventeenth centuries because the scholastic method of instruction current in the medieval universities survived into early modern times. The passages in general are well selected and give the reader a comprehensive view of not merely university statutes and academic regulations, but also glimpses into various aspects of medieval school life such as vacations, holidays, absences of professors, academic costume, and personal letters of students.

The volume should prove useful not only to teachers and students of the history of education, but to students of general culture as well.

FRANK P. CASSIDY.

The Catholic University of America.

Better Colleges—Better Teachers, by Russell M. Cooper and collaborators of 28 colleges; published by the North Central Association Committee in the Preparation of High School Teachers in Colleges of Liberal Arts; distributed by The Macmillan Company. New York, 1944. Pp. viii + 167.

The title and the book assume unblushingly something which the liberal arts college does not like to admit even to its most secret self—that it is, and always has been, vocational in purpose. The college is not concerned with a supply of demagogues and despots for pre-Roman Hellas, nor of gentlemen for the High Renaissance, nor of colonial administrators for the world-empire of Victoria, nor of ministers and lawyers for an earlier America. They are thinking rather of the training of high-school teachers in the North Central area of the contemporary United States and of what the liberal arts college of that area can do to improve that training.

This refreshing candor as to the purpose of the book is not extended fully to its occasion. It begins and ends with professions of concern about the training for citizenship in our democracy. Most of our citizens of tomorrow, it reminds us, will not be trained beyond the high-school level; a large proportion of those who will train them will themselves have been trained in our independent liberal arts colleges; how these colleges will prepare these teachers is therefore of cardinal interest both to our high schools and our democracy. So runs the initial argument essentially. It is not until we are told in a later paragraph that up to 90 per cent of the seniors in some of these colleges prepare in college for high school teaching and that meanwhile teacher-training colleges are growing in number, in excellence, and in enrollment that the stake of the liberal arts colleges becomes clear. The reader has merely to recal what the late depression did to most of the colleges and to remember what they suffer from the current world war in order to realize that not the survival of democracy but the less altruistic urge of self-survival is the driving force behind the experiences which the book sum-

marizes. It may be that the one will not survive without the other but the amazing and widespread and continuous zeal, still continuing, out of which this book comes is fully understandable only on the elemental level of self-preservation.

Threatened with the loss of one of their largest markets and swept into action by a survey of the inadequacies of what the colleges were offering their customers in that market, a committee of the North Central Association inaugurated in 1938 a movement which, while most elaborately organized and thoroughgoing, is still continuing the examination of conscience on the part of the more alert colleges of the area. The book reports especially the experiences of the twenty-eight colleges selected by the committee in charge to serve as laboratories for the gathering of pertinent evidence from 1941 to 1943.

The book is therefore a transcript of experiences and nothing more. It avoids such interesting questions as whether the teacher-training institutions may not do a better job of preparation. It presents no statement on the role of the Liberal arts college. It is descriptive rather than critical. Significantly it is silent about the question as to who should be admitted to college. But everything else which could conceivably be examined in such a survey has been examined with astonishing energy and with all sorts of ingenuities. Since the survey takes the viewpoint that the training of high school teachers is chiefly a matter of general education, since the participating colleges were selected so as to include the widest possible variety of differences, and since the work has been done so thoroughly and reported so honestly, it is one of those repositories of experience which no college administrator, no conscientious college teacher, can afford to ignore.

J. M. CAMPBELL.

The Catholic University of America.

Tales from Spanish America. Edited by Raymond L. Grismer and Nicholson B. Adams. Decorated by Howard W. Willard. "Oxford Library of Spanish Texts" under the general editorship of Aurelio M. Espinosa. New York: Oxford University Press. Pp. 179. Price, \$1.75.

The authors have included in this volume some of the finest short stories of Spanish America. The master of the *tradiciones*, the Peruvian Ricardo Palma, is represented by four stories; the foremost Argentinian short story writer, Horacio Quiroga, by two. "La muerte de la emperatriz de China" is selected from

the short stories of Ruben Dario, greatest poet of this hemisphere. There is a story from the pen of the brilliant Chilean master of the psychological story, Eduardo Barrios, and also from the equally distinguished pen of the Argentinian, Manuel Rojas, who prefers to portray the common people. The Cuban short-story writers represented, Gonzalo Mazas Garbayo, Armando Leyva, Enrique Serpa, and Ruben Martinez Villena, are less known. Each story is prefaced by a short biographical sketch of the author in English.

The editors explain their purpose in the preface: "In making our selection we have kept in mind specifically human interest, variety and literary quality. . . . We have tried to present the stories essentially as they were originally written, and have limited our changes to the omission of a few short sections unessential to the plot, and the replacement of a rare or colloquial expression by a more usual one."

Certainly the stories chosen have human interest, and I am sure the students will enjoy them. There is also pleasant variety in the selection. However, if the authors have omitted "short sections unessential to the plot," certainly the literary value is lost to the extent of the passages which have been cut. The present editors must consider that the plot only is of literary value and only that must be preserved intact. It is to be assumed that these writers, artists in their craft, do not include the superfluous.

As to "the replacement of rare or colloquial expression by a more usual one" there is further elucidation in the preface: "Of course, we deliberately avoided stories full of the *-ismos* that so characterize Latin American prose fiction. These localisms are unintelligible even to most persons of Spanish speech, and, therefore, have no place in a book intended for the use of those who are learning the language."

It is my belief that they *do* have a place in a book intended for those who are learning the language. Certainly the student should be made aware of these differences or provincialisms, and the only way to make him so aware is to present the problem to him. Certainly he is not going to read the preface. The authors solve the problem of the too difficult expression by translating it at the foot of the page. Why not proceed in the same way with the provincialisms?

Viewed as a whole, these stories will be a welcome addition to our already large list of textbooks dealing with Latin Amer-

ican literature. For a book printed during the war the format is handsome. The discreet decorations of Howard Willard are in extremely good taste and the heavy ivory-colored paper on which they are printed enhances their beauty.

DAVID RUBIO, O.S.A.

The Catholic University of America.

Autobiography of John Stuart Mill, preface by John Jacob Coss.
New York: Columbia University Press. Pp. vi + 240. Price, \$2.50.

John Stuart Mill wrote the account of his life for a three-fold purpose: to record his unusual education, the while unveiling the wastefulness in the common mode of education; to show the successive phases of a liberal mind in "an age of transition of opinions"; and to repay a debt of gratitude to the three persons, his father, wife, and step-daughter, who made his life what it was.

The boy's education was irreligious. The atheistic father implanted the seed of godlessness in a fertile mind. "The question Who made me? can never be answered," Mill said, "because any answer only throws the difficulty a step further back, since the question immediately presents itself, Who made God?" (p. 30). He was taught that the Reformation was a "great and decisive contest against priestly tyranny for liberty of thought" (p. 30). No wonder, then, that the author affirms, "I am thus one of the very few examples . . . of one who has, not thrown off religious belief, but never had it" (p. 30).

However, in secular knowledge the boy made remarkable progress. He had mastered Greek and Latin when most American boys turn from toys to football and baseball. Early in life he was an independent thinker and defended any controverted point with assurance. In economics and politics, he was a half century ahead of his contemporaries.

Students of economics and philosophy will welcome this new edition of the *Autobiography of John Stuart Mill*. The very complete index serves as a helpful reference chart for the social history and philosophical thought of the first three quarters of the nineteenth century.

KENNY COX, O.F.M.Cap.

Capuchin College,
Washington, D. C.

BOOKS RECEIVED

Educational

- Benard, Rev. Edmond Darvil, S.T.D.: *A Preface to Newman's Theology*. St. Louis 2, Mo.: B. Herder Book Company. Pp. 234. Price, \$2.25.

Benard, Rev. Edmond Darvil, S.T.D.: *The Appeal to the Emotions in Preaching*. Westminster, Md.: The Newman Book Shop. Pp. 46. Price, \$0.50.

Boynton, Paul L. and Others: *Elementary Educational Psychology*. New York: Prentice-Hall, Inc. Pp. 440. Price, \$3.25.

Brennan, Robert Edward, O.P.: *History of Psychology, From the Standpoint of a Thomist*. New York: The Macmillan Co. Pp. 277. Price, \$3.00.

Finn, William J.: *The Conductor Raises His Baton*. New York: Harper & Brothers. Pp. 302. Price, \$3.75.

Gray, William S., Editor: *Reading in Relation to Experience and Language*. Chicago: The University of Chicago Press. Pp. 226. Price, \$2.50.

Krug, Edward, and Anderson, G. Lester, Editors: *Adapting Instruction in the Social Studies to Individual Differences*. Fifteenth Yearbook. Washington 6, D. C.: The National Council for the Social Studies. Pp. 156.

Millett, Fred B.: *The Rebirth of Liberal Education*. New York: Harcourt, Brace and Company. Pp. 179. Price, \$2.00.

Ortega y Gasset's *Mission of the University*. Translation. Princeton: Princeton University Press. Pp. 103. Price, \$2.00.

Russell, John Dale: *Higher Education in the Postwar Period*. Chicago: The University of Chicago Press. Pp. 169. Price, \$2.00.

Sweeny, Mary E., and Breckenridge, Marian E.: *How to Feed Children in Nursery Schools*. Detroit 2, Michigan: The Merrill-Palmer School, 71 East Ferry Ave. Pp. 47. Gratis.

Textbooks

Jesus' Story, A Little New Testament. Bible Text selected from King James Version. New York: The Macmillan Company. Pp. 120. Price, \$1.50.

Kirk, John G., Mumford, George E., and Quay, Mark H.: *General Clerical Procedures*. New York: Prentice-Hall, Inc. Pp. 313. Price, \$1.88.

General

Becker, John: *The Negro in American Life*, an Exhibit of Placards. New York: Julian Messner, Inc.

Fenton, Rev. Joseph Clifford, S.T.D.: *The Calling of a Diocesan Priest*. Westminster, Md.: The Newman Book Shop. Pp. 68. Price, \$0.50.

Ferrer, St. Vincent—of the Order of Preachers: *Treatise on the Spiritual Life*. Westminster, Md.: The Newman Book Shop. Pp. 58. Price, \$0.50.

Furfey, Paul Hanly: *The Mystery of Iniquity*. Milwaukee: The Bruce Publishing Co. Pp. 192. Price, \$2.00.

My Requiem Missal and Mass Card. Explained by Father Stedman. Brooklyn 19, N. Y.: Confraternity of the Precious Blood. Pp. 128. Price, \$0.25.

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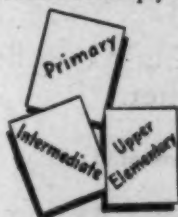


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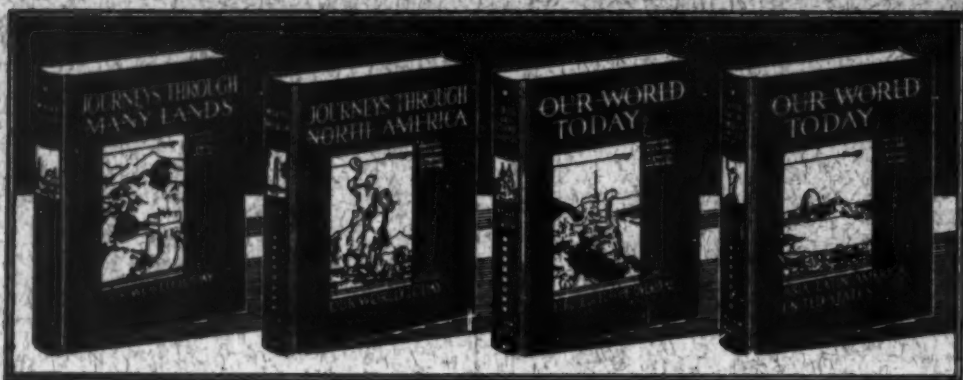
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